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THE

TRUE CHRISTIAN RELIGION:

CONTAINING

The Universal Theology

OF THE

NEW HEAVEN AND THE NEW CHURCH.

The Rotch Edition.

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THE

TRUE CHRISTIAN RELIGION:

CONTAINING THE

Universal Theology

OF THE

NEW CHURCH,

FORETOLD BY THE LORD IN DANIEL VII. 13, 14; AND IN REVELATION XXI. 1, 2.

BY EMANUEL SWEDENBORG,

SERVANT OF THE LORD JESUS CHRIST.

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DANIEL VII. 13, 14.

I saw in the night visions, and behold one like the Son of Man came with the clouds of the heavens. And there was given Him dominion, and glory, and a kingdom; and all people, nations, and languages shall serve Him. His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed.

APOCALYPSE XXI. 1, 2, 5, 9, 10.

I John saw a new heaven and a new earth. And I saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And an angel talked with me, saying, Come hither, I will show thee THE BRIDE, THE LAMB'S WIFE. *And he carried me away in the spirit, upon a great and high mountain, and showed me that great city, the Holy Jerusalem, descending out of heaven from God.*

He that sat upon the throne said, Behold, I MAKE ALL THINGS NEW. *And He said unto me, Write: for these words are true and faithful.*

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CHAPTER ELEVENTH.

CONCERNING IMPUTATION.

I. The Faith of the present Church (which is said alone to justify) and Imputation make one.

626. The faith of the present church (which is said alone to justify) is imputation, — or, faith and imputation make one in the present church, — because each of these belongs to the other, or each runs into the other (and this mutually and interchangeably) and gives it being. For if faith is mentioned and imputation is not added, it is merely a sound; and if imputation is mentioned without the addition of faith, it also is a mere sound; but if the two are named jointly, there results something articulate, but still without meaning; therefore in order that the understanding may perceive something, there must of necessity be added a third term, which is Christ's merit. And thus comes a sense which a man may express with some reason. For it is the faith of the present church that God the Father imputes His Son's righteousness, and sends the Holy Spirit to work out its effects.

627. These three, therefore, faith, imputation, and Christ's merit, are one in the present church, and may be called a triune; for if one of the three were now taken away, the

present theology would become nothing, for this is dependent on the three perceived as one, as a long chain on a fixed hook; so if either faith, or imputation, or Christ's merit were taken away, all things that are said of justification, the remission of sins, vivification, renewal, regeneration, sanctification, and of the Gospel, free-will, charity, and good works, yes, of life eternal, would become like desolate cities, or the ruins of a temple, and faith itself which heads the column would come to nothing, and so the whole church would be a desert and a desolation. Hence it is manifest upon what a pillar the house of God has at this day been made to rest. If this were torn away, the house would fall, like that in which the lords of the Philistines and three thousand of the people were at their sport; the two pillars of which Samson pulled down at once, and all then died and were slain (Judges xvi. 29). This is said because it has already been shown, and will be shown in an Appendix, that this faith is not Christian, because it is at variance with the Word, and that the imputation belonging to this faith is vain, because the merit of Christ cannot be imputed.

II. THE IMPUTATION WHICH BELONGS TO THE FAITH OF THE PRESENT DAY IS TWOFOLD, THE IMPUTATION OF CHRIST'S MERIT, AND THE IMPUTATION OF SALVATION (*Salus*) THEREFROM.

628. Throughout the Christian church it is taught that justification, and hence the work of salvation (*salvatio*), is effected by God the Father through the imputation of the merit of Christ His Son, and that the imputation is made from grace, *when and where He wills*, thus arbitrarily; also that they to whom Christ's merit is imputed, are adopted into the number of the Sons of God. And because the leaders of the church have not advanced the foot beyond that imputation, or raised the mind above it, from its hav-

ing been decreed that God's election is arbitrary they have fallen into enormous and fanatical errors, and at length into the detestable one concerning predestination, and further into the abominable error that God does not regard the deeds of a man's life, but only the faith inscribed upon the interiors of his mind. Wherefore unless the error respecting imputation were now abolished, atheism would overrun all Christendom, and then the king of the abyss, whose *name in Hebrew is Abaddon and in Greek Apollyon*, would reign over it (Apoc. ix. 11). Abaddon or Apollyon signifies the destroyer of the church by falsities, and the abyss signifies the abode of those falsities; see the "Apocalypse Revealed," n. 421, 440, 442; from which it is manifest that that falsity and the falsities following from it are in an extended series, and that that destroyer reigns over them; for, as said above, the whole system of the theology of the present day is dependent on this imputation, as a long chain on a fixed hook, and as the man with all his members depends on the head. And because that imputation reigns everywhere, it is as Isaiah says: *The Lord will cut off from Israel head and tail; the honorable, he is the head; and the teacher of falsehood, he is the tail* (ix. 13, 14).

629. The imputation which belongs to the faith of the present day is said to be twofold; but it is not twofold like God and mercy toward all, but like God and mercy toward some; or not like a parent and his love toward all his children, but like a parent and his love toward one or another of them; or not like the Divine law and its command to all, but the Divine law and its command to a few. Wherefore one kind of doubleness is extended and undivided, but the other is restricted and divided; and the latter is doubleness, but the other is oneness. For it is taught that the imputation of Christ's merit is from arbitrary election, and that to those [so elected] there is an imputation of salvation (*salus*), thus that some are adopted and the rest rejected; which would be as if God were to lift some up into

Abraham's bosom, and give others over as food to the devil; when yet the truth is, that the Lord rejects and gives up no one, but that the man himself does this.

630. It may be added that the imputation of the day deprives man of all power coming from any free-will in spiritual things, and does not leave him enough to enable him to brush fire from his clothing and keep his body from harm, or to put out the fire by pouring on water when his house is burning, and thus save his family; when yet the Word gives its teaching from beginning to end in order that every one may shun evils because they are the devil's and are from the devil, and do goods because they are God's and are from God, and teaches that he is to do this of himself, the Lord working. But the imputation of the day denounces the power to do this as destructive to faith and hence to salvation, in order that nothing belonging to man may enter the imputation, and so the merit of Christ; from which established [dogma of imputation] has flowed forth this satanic one, that man is absolutely without power in spiritual things, which is like saying, "Go along, although you have no feet, not even one; wash yourself, and yet both your hands are cut off;" or, "Do good, but sleep;" or, "Feed yourself, but you have no tongue;" and it is also as if a will were given which is not a will. Can he not then say, "I am no more able than Lot's wife as a pillar of salt, or than Dagon the god of the Philistines when the ark of God was introduced into his house; I am afraid that my head may be torn off as his was, and the palms of my hands thrown upon the threshold (1 Sam. v. 4); nor have I any more power than Baal-Zebub the god of Ekron, who, according to the signification of his name, can only drive away flies." That at this day there is believed to be such impotency in spiritual things, may be seen above (n. 464) from the extracts respecting free-will.

631. As to the first part of the doubleness of that imputation respecting the saving (*salvatio*) of men, which is,

the arbitrary imputation of Christ's merit, and the imputation of salvation (*salus*) thereby, the dogmatists differ; some teaching that the imputation is absolute from free power, and is made to those whose external or internal form is well pleasing; and some, that imputation is made from foreknowledge to those in whom grace has been infused, and to whom this faith can be applied. But still these two opinions aim at one goal, and they are like the two eyes which have one stone for their object, or the two ears that have as their object one song. At the first view it seems as if they depart from each other, but still in the end they join and act together. For since complete impotence in spiritual things is taught on both sides, and every thing belonging to man is excluded from faith, it follows that this grace which is receptive of faith, whether infused arbitrarily or infused from foreknowledge, is alike election; for if that which is called preventing [or preceding] grace were universal, application on man's part from some power of his own would come in, which, nevertheless, is rejected as leprous. Hence it is that no one knows any more than a stock or a stone (such as he was when it was infused), whether he has from grace been gifted with that faith or not; for there is no sign attesting it, when charity, piety, the desire of a new life, and the free faculty of doing good as he does evil, are denied to man. The signs that are brought forward as attesting that this faith is in man, are all ludicrous, and not unlike the auguries of the ancients, from the flight of birds, or the determination of differences by the astrologers from the stars, or by players from dice. Such things, and others still more ridiculous, follow from [the dogma of] the Lord's imputed righteousness, which together with faith, which is called that righteousness, is [said to be] communicated to the man who is elected.

III. THE FAITH WHICH IS IMPUTATIVE OF THE MERIT AND RIGHTEOUSNESS OF CHRIST THE REDEEMER, FIRST AROSE FROM THE DECREES OF THE COUNCIL OF NICE, CONCERNING THREE DIVINE PERSONS FROM ETERNITY, WHICH FAITH HAS BEEN RECEIVED BY THE WHOLE CHRISTIAN WORLD FROM THAT TIME TO THE PRESENT.

632. As to the Nicene Council itself; it was convoked by the emperor Constantine the Great, by the advice of Alexander, bishop of Alexandria, all the bishops in Asia, Africa, and Europe being summoned to compose it; and was held in his palace at Nice, a city in Bithynia. Its object was to overthrow and condemn, from the sacred writings, the heresy of Arius, a presbyter of Alexandria, who denied the Divinity of Jesus Christ. This took place in the year of Christ 325.* The members of that council decided that there were from eternity three Divine persons, — Father, Son, and Holy Spirit; as is evident especially from the two creeds called the Nicene and the Athanasian. In the Nicene creed we read; "I believe in one God the Father, omnipotent, Maker of heaven and earth; and in one Lord, Jesus Christ, the Son of God, the Only-begotten of the Father, born before all ages, God from God, consubstantial with the Father, Who descended from the heavens and was incarnated by the Holy Spirit from the virgin Mary; and in the Holy Spirit, Lord and Vivifier, Who proceeds from the Father and the Son, and Who together with the Father and the Son is adored and glorified." In the Athanasian creed is the following: "The Catholic faith is this, that we worship one God in a Trinity, and the Trinity in Unity, neither confounding the person nor separating the substance. But as we are com-

* There is an error, probably typographical, in the date as given in the original Latin. It was corrected in the reprint.

pelled by the Christian verity to confess each Person separately, God and Lord, so are we forbidden by the Catholic religion to say three Gods or three Lords." That is, men may confess, but not say, three Gods and Lords; may not say so because religion forbids it, but may confess them because the truth so dictates. This Athanasian creed was written out immediately after the holding of the Nicene Council, by one or more of those who had been present, and it was also accepted as œcumenical or catholic. It is manifest from this that it was then decreed that three Divine persons from eternity ought to be acknowledged; and that although each person singly by himself was God, still they ought not to be called three Gods and Lords, but one.

633. That the faith of three Divine persons has been received from that time, and has been confirmed and preached by all bishops, hierarchs, church rulers, and presbyters, up to the present, is well known in the Christian world; and because a mental persuasion of there being three Gods has emanated therefrom, no other faith could be devised than one that might be applied to those three in their order; which is, that God the Father must be approached and implored to impute His Son's righteousness, or to show mercy on account of His Son's passion on the cross, and to send the Holy Spirit to work the mediate and the ultimate effects of salvation. This faith is a birth from those two creeds; but when the swaddling-clothes are removed, there comes to view not one but three, at first joined together as it were in an embrace, but presently separated; for it is declared that essence joins them together, but peculiar properties, which are creation, redemption, operation (or imputation, imputed righteousness, and making this effectual), separate them. And for this reason, although they have composed one God out of three, yet still they have not made a one out of the three persons; [and they would not do this] for the reason that the

idea of three Gods was not to be obliterated; for [it is not obliterated] while each person singly is believed to be God, as stated in the creed; if then, as a consequence, the three persons were made one, the whole house built upon the three as columns would fall into a heap. The reason why that council introduced [the dogma of] three Divine persons from eternity, was because they did not rightly search the Word, and therefore they found no other refuge from the Arians. That they afterward combined into one God those three persons, each one of whom is God by himself, was from a fear that they should be regarded as guilty of a belief in three Gods, and reproached for it by every rational religious person in the three grand divisions of the globe. They taught a faith applied to the three in their order, because no other faith flows from that principle; to which it is to be added, if one of the three were passed by, the third would not be sent, and so every operation of Divine grace would come to nought.

634. But the truth must be told. When a belief in three Gods was introduced into the Christian churches, which was done at the time of the Nicene Council, they banished all the good of charity and all the truth of faith, for these two are wholly inconsistent with the mental worship of three Gods and the oral worship at the same time of one God; for the mind denies what the mouth says, and the mouth denies what the mind thinks; the result is that there is no belief either in three Gods or in one. From this it is manifest that from that time the Christian temple has not only cracked open, but has fallen to ruins; and that from that time the pit of the abyss has been open, from which has ascended smoke like that of a great furnace, and the sun and the air have been darkened thereby, and from it locusts have gone forth upon the earth (Apoc. ix. 2, 3). See the explanation of these things in the "Apocalypse Revealed." Yes, from that time the desolation foretold by Daniel has begun and has increased (Matt. xxiv. 15),

and to that faith and the imputation thereof the eagles have gathered together (verse 28 of the same chapter); eagles there mean the lynx-eyed leaders of the church. It may be said that the council in which so many bishops and laurelled men sat together passed its decree by unanimous vote; but what confidence can be placed in councils, when Roman Catholic councils, also by unanimous vote, established the vicarship of the pope, the invocation of saints, the worship of images and bones, the division of the holy eucharist, purgatory, indulgences, and so on? And what confidence can be placed in councils, when that of Dort, also by unanimous vote, decreed a detestable predestination, and exalted it as the palladium of religion? But, my reader, believe not in councils, but in the holy Word, and go to the Lord, and you will be enlightened; for He is the Word, that is, the Divine Truth therein.

635. Finally, this arcanum shall be disclosed: in seven chapters in the Apocalypse the consummation of the present church is described, much as the devastation of Egypt is described; and both are described by similar plagues, each one of which spiritually signifies some falsity which continued its devastation even to destruction; therefore also the present church which at this day has been destroyed, is called Egypt, spiritually understood (Apoc. xi. 8). The plagues of Egypt were the following: the waters were turned into blood, so that every fish died, and the river stank (Ex. vii.); a similar statement is made in the Apocalypse (viii. 8; xvi. 3); the blood signifies Divine truth falsified, see "Apocalypse Revealed" (n. 379, 404, 681, 687, 688); and the fishes which then died signify the truths in the natural man, likewise [falsified] (n. 290, 405). Frogs were brought upon the land of Egypt (Ex. viii.); something is also said of frogs in the Apocalypse (xvi. 13); frogs signify reasonings from the desire of falsifying truths, see the "Apocalypse Revealed" (n. 702). In Egypt noisome sores were brought upon both man and beast (Ex. ix.);

the same is said in the Apocalypse (xvi. 2); sores signify interior evils and falsities destructive of good and truth in the church, see the "Apocalypse Revealed" (n. 678). In Egypt there was hail mingled with fire (Ex. ix.); the same is spoken of in the Apocalypse (viii. 7; xvi. 21); hail signifies infernal falsity, see the "Apocalypse Revealed" (n. 399, 714). The locust was sent upon Egypt (Ex. x.); the same is spoken of in the Apocalypse (ix. 1–11); locusts signify falsities in outermosts, see the "Apocalypse Revealed" (n. 424, 430). Great darkness was brought upon Egypt (Ex. x.); so in the Apocalypse (viii. 12); darkness signifies falsities arising either from ignorance, or from falsities of religion, or from evils of life, see the "Apocalypse Revealed" (n. 110, 413, 695). Finally, the Egyptians perished in the Red Sea (Ex. xiv.); but in the Apocalypse (xix. 20; xx. 10), the dragon and the false prophet were cast into the lake of fire and brimstone; both the Red Sea and that lake signify hell. Similar things are said of Egypt and of the church whose consummation and end are described in the Apocalypse, because Egypt means a church which in its beginning was pre-eminent; wherefore Egypt, before its church was devastated, is compared to the garden of Eden and the garden of Jehovah (Gen. xiii. 10; Ez. xxxi. 8); and is also called the corner-stone of the tribes, the son of the wise, and of the kings of old (Isa. xix. 11, 13). More respecting Egypt in its primeval and in its devastated state may be seen in the "Apocalypse Revealed" (n. 503).

IV. The Faith imputative of Christ's Merit was unknown in the Apostolic Church, which existed earlier, and is nowhere meant in the Word.

636. The church which existed before the Nicene Council has been called the Apostolic church. That it was extensive, and was spread over the three parts of the globe,

Asia, Africa, and Europe, is evident from this, — that the emperor Constantine the Great was a Christian and a zealot for religion, and his dominion extended not only over many kingdoms of Europe that were afterwards separated, but also over the neighboring countries outside of Europe; therefore as before stated, he assembled bishops from Asia, from Africa, and from Europe, in his palace at Nice, a city of Bithynia, that he might banish from his empire the scandalous dogmas of Arius. This was done of the Lord's Divine Providence, since if the Divinity is denied, the Christian church is left without life, and becomes like a sepulchre adorned with the epitaph, "*Here lies*," &c. The church that existed before this time has been called Apostolic, and its distinguished writers have been called the Fathers; and the true Christians called one another brethren. That this church did not acknowledge three Divine persons, and therefore acknowledged no Son of God born from eternity, but only the Son of God born in time, is evident from their creed, which from their church has been called the Apostles' Creed, where the following words are read: "I believe in God the Father Almighty, Maker of heaven and earth; and in Jesus Christ His only Son our Lord, Who was conceived of the Holy Spirit, born of the virgin Mary. I believe in the Holy Spirit, the holy catholic church, the communion of the saints." It is manifest from this that they acknowledge no other Son of God than the One conceived of the Holy Spirit and born of the virgin Mary, and by no means any Son of God born from eternity. This creed, like the two others, has been acknowledged as purely catholic by the whole Christian church, to the present day.

637. That in that primeval time all in what was then the Christian world acknowledged that the Lord Jesus Christ was God, to Whom was given *all power in heaven and earth*, and *power over all flesh*, according to His own express words (Matt. xxviii. 18; John xvii. 2); and that they believed in

Him according to His commandment from God the Father (John iii. 15, 16, 36; vi. 40; xi. 25, 26), — this is also very evident from the convoking of all the bishops by the emperor Constantine the Great, in order that they might from the sacred writings convict and condemn Arius and his followers, who denied the Divinity of the Lord the Saviour born of the virgin Mary. This indeed they did, but trying to escape the wolf they came upon the lion, or, according to the proverb, in their desire to avoid Charybdis they ran upon Scylla; they did so by the figment of a Son of God from eternity, Who descended and assumed Humanity; believing that they thus vindicated the Lord's Divinity and restored it to Him, and not knowing that God Himself the Creator of the universe descended in order to become the Redeemer, and thus Creator anew, according to these plain declarations in the Old Testament: Isa. xxv. 9; xi. 3, 5, 10, 11; xliii. 14; xliv. 6, 24; xlvii. 4; xlviii. 17; xlix. 7, 26; lx. 16; lxiii. 16; Jer. l. 34; Hos. xiii. 4; Ps. xix. 14; to which add John i. 14.

638. That Apostolic church which worshipped the Lord God Jesus Christ, and at the same time God the Father in Him, may be likened to the garden of God, and Arius who then arose to the serpent sent from hell, and the Nicene Council to Adam's wife who offered the fruit to her husband and persuaded him to eat it, and after eating it they appeared to themselves to be naked, and covered their nakedness with fig-leaves. By their nakedness is meant the innocence in which they were before; and by fig-leaves, truths of the natural man which were falsified in succession. That primitive church may also be compared to the dawn and morning, from which the day advanced to the tenth hour; but then a dense cloud intervened, under which the day went on to evening, and afterward to night, in which the moon arose for some; there were those who, by its light [*lumen*] saw something from the Word, but the others went on into the thick darkness of

night so far that they saw nothing of Divinity in the Lord's Humanity, although Paul says that *in Jesus Christ dwelleth all the fulness of the Godhead* (or *Divinity*) *bodily* (Coloss. ii. 9), and John, that *the Son of God sent into the world is the true God and eternal Life* (1 John v. 20, 21). The primitive or Apostolic church never could have divined that a church was to follow which would worship more Gods than one in heart, and one with the lips; which would separate charity from faith, the remission of sins from repentance and the pursuit of a new life; which would introduce [the dogma of man's] utter impotence in spiritual things; and, least of all, that an Arius would lift up his head, and when dead would rise again, and secretly rule even to the end.

639. That no faith imputative of Christ's merit was meant in the Word, is clearly manifest from this, — that this faith was not known in the church till after the Nicene Council introduced the [dogma of] three Divine persons from eternity. And when this faith was introduced, and pervaded the whole Christian world, all other faith was cast into the shade; wherefore, whoever then reads the Word, and sees faith, imputation, and Christ's merit, falls of himself into that which he has believed to be the one only thing; like one who sees what is written on a single page, and stops there, not turning the leaf and seeing something else. Or as one who persuades himself that a certain thing though false is true and who confirms that only, then sees falsity as truth and truth as falsity; he would afterward set the teeth and hiss at every one opposing it, and say, "You do not understand." The man's whole mind is in it, covered over with a thickened skin that rejects as heterodox every thing that is not consonant with his so-called orthodoxy; for his memory is like a tablet upon which is written this one thing that rules in theology; if any thing else enters there is no room for its insertion, and he therefore ejects it as the mouth does froth. For example, say to a con-

firmed naturalist, who believes that nature created itself, or that God came into existence after nature, or that nature and God are one, that the very reverse is the truth, and would he not look upon you as one deluded by the fables of the presbyters, or as simple, or as stupid, or as deranged? It is the same with all things that are fixed by persuasion and confirmation; they appear at last like pictured tapestry fastened with many nails to a wall laid with crumbling stones.

V. The Imputation of Christ's Merit and Righteousness is impossible.

640. That it may be known that the imputation of the merit and righteousness of Jesus Christ is impossible, it is necessary to know what His merit and righteousness are. The merit of the Lord our Saviour is redemption, the nature of which may be seen in its proper chapter above (n. 114–133), where it is described as the subjugation of the hells, the orderly arrangement of the heavens, and the subsequent establishment of a church, and thus as being a work purely Divine. It is also shown there that the Lord by redemption entered into the power of regenerating and saving those who believe in Him and do His precepts, and that without this redemption no flesh could have been saved. Now since redemption was a work purely Divine, and of the Lord alone, and since this is His merit, it follows that His merit cannot be applied, ascribed and imputed to any man, any more than the creation and preservation of the universe. Redemption also was a kind of new creation of the angelic heaven, and likewise of the church. That the present church attributes that merit of the Lord the Redeemer to those who from grace obtain faith, is manifest from their dogmas, among which this is chief. For it is said by the hierarchs of this church and by their subordinates, both in the Roman Catholic and in

the Reformed churches, that by the imputation of Christ's merit they who have obtained faith are not only reputed just and holy, but that they also are such; and that their sins are not sins in God's sight, because they are remitted, and they themselves are justified, that is, reconciled, renewed, regenerated, sanctified, and enrolled for heaven. That the whole Christian church teaches these same things to-day, is clearly evident from the Council of Trent, the Augustan or Augsburg confessions, and from the comments appended and received with the same. From what has been said above, when transferred to that faith, what follows but that the possession of this faith is that merit and that righteousness of the Lord, consequently that its possessor is Christ in another person? for it is said that Christ Himself is Righteousness, and that that faith is righteousness, and that imputation (by which is also meant ascription and application) causes men not only to be reputed just and holy, but to be so in reality. To imputation, application, and ascription, only add *transcription*, and you will be a vicarious pope.

641. Since, therefore, the Lord's merit and righteousness are purely Divine, and as things purely Divine are such that if they were applied and ascribed man would instantly die, and like a log of wood cast into the naked sun would be so consumed that hardly a particle of ashes would be left of him, therefore the Lord approaches angels and men with His Divine by means of light tempered and moderated to the capacity and the quality of each one, thus through what is made adequate and accommodated; and in like manner by heat. In the spiritual world there is a Sun, in the midst of which is the Lord. From that Sun He inflows by light and heat into the whole spiritual world and into all who are there; all the light and all the heat there are from this source. From that Sun, and with the same light and the same heat, the Lord also inflows into the souls and the minds of men. That heat in its essence

is His Divine Love, and that light in its essence is His Divine Wisdom. The Lord adapts this light and that heat to the capacity and the quality of the recipient angel and man, which is done by means of spiritual auras or atmospheres that convey and transfer them. The Divine itself which immediately encompasses the Lord makes that Sun. This Sun is distant from the angels as the sun of the natural world is from men, so that it may not touch them without a covering, and thus immediately; for otherwise they would be consumed, like a log of wood cast into the naked sun, as said before. It may be evident from this that the Lord's merit and righteousness, because they are purely Divine things, cannot possibly be brought by imputation into any angel or man; yes, if any thing distilling therefrom and not thus moderated, as was said, were to touch them, they would forthwith writhe as if struggling with death, with cramp in the feet, with staring of the eyes, and would become lifeless. In the Israelitish church this was made known by their being told that no one can see God and live. Moreover the Sun of the spiritual world, such as it is since Jehovah God assumed the Human and joined to it Redemption and a new Righteousness, is described by these words in Isaiah: *The light of the Sun shall be sevenfold, as the light of seven days, in the day in which Jehovah shall bind up the breach of His people* (xxx. 26). This chapter from beginning to end treats of the Lord's Coming. What would take place if the Lord were to come down and draw near to any impious person, is also described by the following in the Apocalypse: *They hid themselves in the dens and in the rocks of the mountains, and said to the mountains and rocks, Hide us from the face of Him That sitteth on the throne, and from the wrath of the Lamb* (vi. 15, 16). It is said, *the wrath of the Lamb*, because their terror and torment when the Lord draws near so appear to them. The same again may be clearly inferred from this, that if any wicked person is admitted into

heaven where charity and faith in the Lord reign, thick darkness comes over his eyes, giddiness and madness come upon his mind, pain and torment upon his body, and he becomes as if without life. What then if the Lord Himself, with His Divine merit which is redemption and with His Divine righteousness, were to enter into man? The apostle John himself could not bear the presence of the Lord, for we read that *when he saw the Son of Man in the midst of the seven candlesticks, he fell at his feet as one dead* (Apoc. i. 17).

642. In the decrees of the Councils and in the articles of the Confessions to which the Reformed make oath, it is said that God justifies the wicked man by means of the merit of Christ infused into him; when yet the good of any angel even cannot be communicated to any wicked man, still less conjoined with him, without being thrown back and rebounding like an elastic ball thrown against a wall, or swallowed up like a diamond put in a marsh; yes, if any thing truly good were pressed upon him, it would be as if a pearl were fastened to a swine's snout. For who does not know that clemency cannot be introduced into unmercifulness, innocence into vindictiveness, love into hatred, or concord into discord, which would be like commingling heaven and hell? The man who has not been born again is as to his spirit like a panther or an owl, and may be likened to a thorn-bush and a nettle; while the man who has been born again is like a sheep or a dove, and may be likened to an olive-tree or a vine. Consider, I pray, if you will, how a man-panther can be converted into a sheep, or an owl into a dove, or a thorn-bush into an olive-tree, or a nettle into a vine, by any imputation, ascription, or application of the Divine righteousness, which would damn rather than justify him. In order that the conversion may take place, must not the ferine nature of the panther and the owl, or the noxious quality of the thorn-bush and the nettle, first be taken away, and what is truly human and

harmless implanted in its stead? How this is effected the Lord also teaches in John (xv. 1–7).

VI. There is an Imputation, but it is that of Good and Evil, and at the same time of Faith.

643. That there is an imputation of good and evil, which is what is meant where imputation is named in the Word, is evident from innumerable passages therein, which indeed have in part been adduced before; but that every one may be made certain that there is no other imputation, some passages from the Word shall be presented here also as follows: *The Son of Man shall come, and then He shall reward every one according to his deeds* (Matt. xvi. 27). *They shall come forth, they that have done good unto the resurrection of life, and they that have done evil, unto the resurrection of damnation* (John v. 29). *A book was opened, which is the book of life, and they were judged every man according to their works* (Apoc. xx. 12, 13). *Behold, I come quickly and My reward is with Me, to give every man according to his work* (Apoc. xxii. 12). *I will visit according to his ways, and I will reward him his works* (Hos. iv. 9; Zech. 1, 6; Jer. xxv. 14; xxxii. 19). In the day of wrath and of His righteous judgment, God *will render to every man according to his deeds* (Rom. ii. 5, 6). *We must all appear before the judgment-seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad* (2 Cor. v. 10). There was no other law of imputation in the beginning of the church, nor will there be any other at its end. That there was no other at the beginning of the church, is manifest from the case of Adam and his wife, that they were condemned because they did evil in eating from the tree of the knowledge of good and evil (Gen. ii. iii.); and that there will be no other at the end of the church, is manifest from these words of the Lord: *When the Son of Man shall come in the glory of His*

Father, then shall He sit upon the throne of His glory; and He shall say to the sheep on His right hand, Come ye blessed, inherit the kingdom prepared for you from the foundation of the world; for I was a-hungered and ye gave Me meat; I was thirsty and ye gave Me drink; I was a stranger and ye took Me in; naked and ye clothed Me; I was sick and ye visited Me; I was in prison and ye came unto Me. But to the goats on His left, because they had not done good, He said, *Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels* (Matt. xxv. 31–41). From these passages any one with his eyes open may see that there is an imputation of good and evil. There is an imputation of faith also, because charity which is of good and faith which is of truth are together in good works; and that unless they are together the works are not good, may be seen above (n. 373–377). Therefore James says: *Was not Abraham our father justified by works, when he offered his son upon the altar? Seest thou how faith wrought with the works, and from works was faith known as perfect? And the Scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness* (Epistle, ii. 21–23).

644. The reason why the prelates of the Christian churches, and hence their subordinates, by imputation in the Word have understood the imputation of faith on which the righteousness and merit of Christ have been inscribed, and thus ascribed to man, is, that for fourteen centuries, that is since the time of the Nicene Council, they have not wished to know of any other faith. Wherefore this alone has had its seat in their memory and consequently in their minds, as if organized there; and from that time this has supplied a light, like that of a fire in the night time, from which the faith has been seen as if it were true theology itself, on which all other things are dependent in a linked series, and these would fall asunder if that head or pillar were removed. Wherefore if they were to think of any other

than this imputative faith while reading the Word, that light together with all their theology would be extinguished, and a darkness would arise from which the whole Christian church would vanish. It has therefore been left to them like *the stump of roots in the earth, the tree being hewn down and destroyed, left until seven times pass over* (Dan. iv. 23). Who among the confirmed leaders of the church at this day does not, when that faith is attacked, close his ears as with cotton so as to hear nothing against it? But, my reader, open your ears, and read the Word, and you will have a clear perception of a faith and an imputation other than those of which you have hitherto persuaded yourself.

645. It is wonderful, that although the Word from beginning to end is full of testimonies and proofs that to every man is imputed his own good or evil, still the dogmatical teachers of the Christian religion have so closed their ears as if with wax, and have so besmeared their eyes as if with eye-salve, that they have not heard or seen, and do not now hear or see, any imputation but that of their own above-named faith. And yet this faith may be justly compared to the disease of the eye called *gutta serena* (indeed this faith deserves to be so named), which is an absolute blindness of the eye, arising from an obstruction of the optic nerve, while yet the eye appears as if its sight were perfect. So also those who are in that faith walk as if with open eyes, and seem to others to see all things, when yet they see nothing; since the man knows nothing about this faith while it is entering him, for he is then like a stock; neither does he know afterward whether it is in him, nor does he know whether there is any thing in it. And afterward they see, and this too as with clear eyes, this faith in travail and bringing forth the noble offspring of justification, that is to say forgiveness of sins, vivification, renewal, regeneration, and sanctification; when yet they have not seen and they cannot see a sign of any one of them.

646. That the good which is charity, and the evil which is iniquity, are imputed after death, has been proved to me by all my experience in relation to the lot of those who pass from this to the other world. After he has waited there for some days, every one is examined to ascertain his quality, thus what he was in respect to religion in the former world; when this has been done, the examiners carry back their report to heaven, and then he is transferred to those who are like him, and thus to his own; imputation is thus made. That there is an imputation of good to all who are in heaven, and of evil to all who are in hell, was made manifest to me from the arrangement of both by the Lord. All heaven is arranged in societies according to all the varieties of the love of good, and all hell according to all the varieties of the love of evil. The church on earth is arranged by the Lord in like manner, for it corresponds to heaven; its religion is the good. Moreover ask any one you please who is endowed with religion and at the same time with reason, whether from this or from one of the other two divisions of the globe, who he believes will go to heaven and who to hell, and the unanimous answer will be, that they who do good will go to heaven, and they who do evil to hell. Furthermore, who does not know that every true man loves a man, a company of many men, a state, and a kingdom, from their good? yes, not only men, but also beasts, and even inanimate things, such as houses, possessions, fields, gardens, trees, forests, lands, metals even, and stones, for their goodness and use; good and use are one. Why should not the Lord love man and the church from good?

VII. THE FAITH AND IMPUTATION OF THE NEW CHURCH CAN BY NO MEANS BE TOGETHER WITH THE FAITH AND IMPUTATION OF THE FORMER CHURCH; AND IF THEY ARE TOGETHER, SUCH COLLISION AND CONFLICT RESULT, THAT EVERY THING OF THE CHURCH WITH MAN PERISHES.

647. The faith and imputation of the New Church cannot be together with the faith and imputation of the former church, or that which still remains, because they do not agree in a third or even a tenth part. For the faith of the former church teaches that three Divine persons have existed from eternity, each of them singly or by Himself being God, and so many Creators also: but the faith of the New Church is, that there has been but one Divine Person, thus one God, from eternity, and that there is no other God beside Him. Thus the faith of the former church has taught a Divine Trinity divided into three persons, while that of the New Church teaches a Divine Trinity united in one Person. The faith of the former church has been in an invisible God, inaccessible, and with whom there could be no conjunction, and concerning whom the idea has been like that of spirit, which is like that of ether or wind: but the faith of the New Church is in a visible God, accessible, and with Whom there can be conjunction, in Whom, as the soul in the body, is the invisible God, inaccessible, and with Whom there cannot be conjunction; the idea of Whom is that of a Man, because the one God Who was from eternity became Man in time. The faith of the former church attributes all power to the invisible God, and denies it to the visible; for it teaches that God the Father imputes faith, and through it bestows eternal life; and that the visible God intercedes only; and that both give (or, according to the Greek church, God the Father gives) to the Holy Spirit, Who is by Himself the third God in order, all power to

work out the effects of that faith: but the faith of the New Church attributes to the visible God in Whom is the invisible all power to impute, and also to work out the effects of salvation [*salus*]. The faith of the former church is in God the Creator primarily, and not at the same time in Him as Redeemer and Saviour: while the faith of the New Church is in one God Who is at once Creator, Redeemer, and Saviour. The faith of the former church is, that repentance, remission of sins, renewal, regeneration, sanctification, and salvation, of themselves follow the faith that is given and imputed, without any thing of man's being commingled or conjoined with them: but the faith of the New Church teaches repentance, reformation, regeneration, and thus remission of sins, with man's co-operation. The faith of the former church teaches the imputation of Christ's merit, and that the imputation is embraced in the faith that is given: but the faith of the New Church teaches the imputation of good and evil, and at the same time of faith, and that this imputation is according to the Sacred Scripture, while the other is contrary to it. The former church teaches that faith in which is the merit of Christ is bestowed while man is like a stock and a stone; and it also teaches man's utter impotence in spiritual things: but the New Church teaches a wholly different faith, which is not a faith in the merit of Christ, but in Jesus Christ Himself, God, Redeemer, and Saviour, and free-will on man's part both to apply himself for reception and for co-operating. The former church adjoins charity as an appendage to its faith, but not as saving, and so it makes religion: the New Church, however, conjoins faith in the Lord and charity toward the neighbor as two inseparable things, and so it makes religion. They disagree in many other things.

648. From this brief review of the points of discordance or disagreement between them, it is manifest that the faith and imputation of the New Church cannot by any means be together with the faith and imputation of the former

church, or that which still remains; and because there is such a discord and disagreement between the faith and imputation of one church and those of the other, they are totally heterogeneous; wherefore if they were together in a man's mind, there would result such collision and conflict that every thing of the church would perish, and in spiritual things the man would fall into a delirium or into a swoon, so that he would not know what the church is, or whether there is a church. The faith of the former church, because it excludes all the light coming from reason, may be likened to an owl; while the faith of the New Church may be likened to a dove which flies by day and sees by the light of heaven. Their conjunction in one mind would therefore be like the meeting of the owl and the dove in the same nest, where the owl would lay her eggs and the dove hers, and after incubation the young birds would be hatched, and then the owl would tear the young of the dove to pieces and give them for food to her own young; for the owl is a voracious bird. As the faith of the former church is described in the Apocalypse (ch. xii.) by a dragon, and that of the New Church by a woman encompassed by the sun, upon whose head was a crown of twelve stars, it may be inferred from the comparison what the state of a man's mind would be if the two were together in one abode; namely, that the dragon would stand near the woman when she was about to bring forth, with a mind [*animus*] to devour her offspring; and that after she fled into the wilderness he would follow her, and would cast out water like a flood upon her, that she might be swallowed up.

649. The result would be similar if any one were to embrace the faith of the New Church, and retain that of the former church respecting the imputation of the Lord's merit and righteousness; for from this as a root have sprung up all the dogmas of the former church as offshoots. If this were to take place, it would be comparatively as if one should free himself from five of the dragon's horns, and let

himself be caught by the other five; or as if one should escape from a wolf and fall upon a tiger; or as if one, on coming out of a pit with no water in it, should fall into one with water, where he would be drowned. For in such a case the man would easily return into all things of the former faith, and what these are has been shown above; and then he would come into the damnable [falsity] that he imputed and applied to himself the Divine things of the Lord themselves, which are redemption and righteousness, and which may be adored but not applied. For if a man were to impute and apply those to himself, he would be consumed as if he were cast into the naked sun; but he sees and he lives with the body from the light and the heat of this sun. That the Lord's merit is redemption, and that His redemption and His righteousness are the Divine things which cannot be conjoined with man, was shown above. Let every one beware, therefore, of the transcription of the imputation of the former church upon that of the new, inasmuch as baneful results, which would be obstacles to his salvation, would arise from it.

VIII. The Lord imputes Good to every Man, and Hell imputes Evil.

650. That the Lord imputes good to man and not any evil, and that the devil (by whom is meant hell) imputes evil to man and not any good, is new in the church; it is new because it is frequently read in the Word that God is angry, takes vengeance, hates, damns, punishes, casts into hell, and tempts; all of which are of evil and hence are evils. But that the sense of the letter of the Word is composed of such things as are called appearances and correspondences, in order that there may be a conjunction of the external church with the internal, thus of the world with heaven, has been shown in the chapter concerning the Sacred Scripture; and it is there shown also that when such

things in the Word are read, the appearances of truth while they pass from man to heaven are themselves turned into genuine truths, which are, that the Lord is never angry, never takes vengeance, hates, damns, punishes, casts into hell, or tempts, consequently does evil to no man. I have often observed this transmutation and turning in the spiritual world.

651. Reason itself assents to this, that the Lord cannot do evil to any man, consequently cannot impute it to him, for He is Love itself, Mercy itself, thus Good itself, and these are of His Divine Essence; wherefore to attribute evil or any thing belonging to evil to the Lord, would be contrary to His Divine Essence, and thus a contradiction, and this would be as inexpressibly wicked as to conjoin the Lord and the devil or heaven and hell, when yet *there is a great gulf fixed between them, so that they who wish to pass from the latter to the former cannot, nor can they pass from the former to the latter* (Luke xvi. 26). An angel of heaven, even, cannot do evil to any one, because the essence of good is in him from the Lord; and on the other hand, a spirit of hell cannot but do evil to another, because the nature of evil is in him from the devil. The essence or nature which any one appropriated to himself in the world cannot be changed after death. Think, I pray, what the Lord would be if He were to look upon the wicked from anger, and upon the good from mercy (the evil numbering myriads of myriads, and the good likewise), and if from grace He were to save the good, and damn the evil from vengeance, and were to look on them with the eye so different, gentle and stern, or mild and severe. What would the Lord God be then? Who that has been instructed by preaching in the temples, does not know that all good which in itself is good is from God, and on the other hand, that all evil which in itself is evil is from the devil? If any man, therefore, were to receive both good and evil, good from the Lord and evil from the devil, both of them

with the will, would he not become *neither cold nor hot, but lukewarm, and therefore be spewed out*, according to the Lord's words in the Apocalypse? (iii. 15, 16.)

652. That the Lord imputes good to every man and evil to none, consequently that he does not adjudge any one to hell, but so far as man follows raises all to heaven, is evident from His words: Jesus said, *When I am lifted up from the earth, I will draw all men unto Myself* (John xii. 32.) *God sent not His Son into the world to judge the world, but that the world through Him might be saved. He that believeth on Him is not judged, but he that believeth not is judged already* (iii. 17, 18). *If any man hath heard My words and yet hath not believed, I judge him not; for I came not to judge the world, but to save the world. He that despiseth Me and receiveth not My words, hath one that judgeth him; the Word that I have spoken, the same shall judge him in the last day* (xii. 47, 48). Jesus said, *I judge no man* (viii. 15). By judgment here and elsewhere in the Word is meant adjudgment to hell, which is damnation; while of salvation judgment is not predicated, but resurrection to life (John v. 24, 29; iii. 18). By the Word that shall judge, is meant truth, and the truth is that all evil is from hell, and thus that they are one; wherefore when a wicked man is raised by the Lord toward heaven, his evil draws him down, and because he loves evil he follows of his own accord. It is also a truth in the Word that good is heaven; wherefore when a good man is raised by the Lord toward heaven, he ascends as of his own accord, and is introduced. Such are said to be written in the book of life (Dan. xii. 1; Apoc. xiii. 8; xvii. 8; xxi. 27). There is actually a sphere elevating all to heaven, that proceeds continually from the Lord and fills the whole natural world and the whole spiritual world; it is like a strong current in the ocean, which draws the ship in a hidden way. All those who believe in the Lord and live according to His precepts, enter that sphere or current and are lifted; but they who do not believe are

unwilling to enter, but remove to the sides, and are there carried away by a stream that sets toward hell.

653. Who does not know that a lamb can act only as a lamb, and a sheep as a sheep? and, on the other hand, that a wolf can act only as a wolf, and a tiger as a tiger? If those beasts were put together, would not the wolf devour the lamb, and the tiger the sheep? Therefore there are shepherds to guard them. Who does not know that a spring of sweet water cannot from its vein send forth bitter waters, and that a good tree cannot yield evil fruit, that a vine cannot prick like a thorn, a lily cause burning like a brier, or a hyacinth repel with its sting like a thistle? or the reverse. Those evil plants are therefore rooted from fields, vineyards, and gardens, and being gathered into heaps are cast into the fire. So is it done with the wicked flocking into the spiritual world, according to the Lord's words (Matt. xiii. 30; John xv. 6). The Lord also said to the Jews, *O generation of vipers, how can ye being evil speak good things? A good man out of the good treasure of his heart bringeth forth good things; and an evil man out of the evil treasure bringeth forth evil things* (Matt. xii. 34, 35).

IX. The Faith with that to which it conjoins itself, makes the Sentence. If true Faith conjoins itself with Good, Sentence is made for eternal Life; but if the Faith conjoins itself with Evil, Sentence is made for eternal Death.

654. The works of charity performed by a Christian and those done by a heathen, in outward form appear alike, for one like the other does the good deeds of civility and morality toward his fellow, which are in part similar to those of love toward the neighbor; yes, both may give to the poor, aid the needy, listen to the preaching in temples. But who can thereby decide whether or not those external goods are alike in their internal form, or whether

the natural are spiritual also? Concerning this there can be no conclusion except from the faith, for faith gives them quality; for it causes God to be in them, and conjoins them with itself in the internal man; thereby natural good works become interiorly spiritual. That this is so may be seen more fully from what has been treated of in the chapter concerning FAITH, where the following points are established: *That faith is not living before it is conjoined with charity; That charity becomes spiritual from faith, and faith from charity; That faith without charity, because it is not spiritual, is not faith; and that charity without faith, because it is not living, is not charity; That faith and charity apply and conjoin themselves to each other mutually and interchangeably; That the Lord, charity, and faith make one like life, will, and understanding; but if they are divided, each perishes like a pearl reduced to powder.*

655. From what has been presented it may be seen that faith in the one and true God causes good to be good in internal form also; and on the other hand, that faith in a false god causes good to be good in outward form only, which is not good in itself; as was formerly the faith of the gentiles in Jove, Juno, and Apollo; of the Philistines in Dagon, of others in Baal and Baal-peor, and of Balaam the magician in his god, and of the Egyptians in others. It is wholly different with faith in the Lord, Who is the true God and eternal Life, according to John (1 Epistle, v. 20), and in Whom dwelleth all the fulness of the Godhead bodily, according to Paul (Col. ii. 9). What is faith in God but a looking to Him, and hence His presence, and at the same time confidence that He gives aid? And what is true faith but this, and at the same time a confidence that all good is from Him, and that He makes His good to be saving? Wherefore if this faith conjoins itself with good, sentence is made for eternal life; wholly otherwise if it does not conjoin itself with good, and especially if it conjoins itself with evil.

656. Of what quality the conjunction of charity and faith is with those who believe in three Gods and yet say that they believe in one, was shown above; namely that charity conjoins itself with faith in the external natural man only. This is because the mind is in the idea of three Gods, and the mouth makes confession of one; wherefore if the mind at that moment were to pour itself forth into the confession of the lips, it would prevent the announcement of one God, but would open the lips and proclaim its three Gods.

657. That evil and faith in the one and true God cannot be together, any one may see from reason; for evil is against God, and faith is for Him; and evil is of the will, and faith is of the thought, and the will flows into the understanding and makes it think, not the understanding into the will; the understanding merely teaches what is to be willed and done. Wherefore the good that is done by a man who has evil in the will, is in itself evil; it is like a polished bone, the marrow of which is rotten; it is like a player on the stage who personates a great man; it is like the painted face of a worn-out harlot; it is like a butterfly that flying about with its silver wings deposits its little eggs on the leaves of a good tree, whereby all its fruit is destroyed; it is like a fragrant smoke from a poisonous herb; yes, it is like a moral robber and a pious sycophant. Wherefore his good which in itself is evil is in a chamber within, while his faith, walking about in the vestibule and reasoning, is a mere chimera, spectre, and bubble. From this is manifest the truth of the proposition that faith makes sentence respecting the good and the evil which is conjoined with it.

X. THOUGHT IS NOT IMPUTED TO ANY ONE, BUT WILL.

658. Every man of learning knows that there are two faculties or parts of the mind, the will and the understand-

ing; but few know how to distinguish them justly, examine their properties separately, and afterward to conjoin them. They who cannot do this, can form for themselves only the most obscure idea respecting the mind; wherefore unless the properties of each by itself are first described, it is not comprehended that thought is not imputed to any one, but will. The properties of both are in brief the following: 1. Love itself and the things belonging to it reside in the will; and knowledge, intelligence, and wisdom, in the understanding; the will inspires these with its love, and works out favor and assent; hence it is that the man is such as are the love and the intelligence therefrom. 2. From this it also follows that all good, and likewise all evil, is of the will; for whatever proceeds from love is called good, even if it be evil; for enjoyment, which makes the life of love, produces this; by this enjoyment the will enters the understanding and produces consent. 3. The will is therefore the *esse* or the essence of man's life; the understanding, however, is the *existere* or the existence therefrom. And as an essence is nothing unless in some form, so the will is nothing unless in the understanding; wherefore the will forms itself in the understanding, and so goes forth into the light. 4. Love in the will is the end, and in the understanding it seeks and finds causes, by means of which it may move onward to the effect. And because the end is the purpose and this exercises intention, purpose is also of the will, and it enters the understanding by the intention, and prompts it to occupy itself with and to consider means, and to conclude on such as tend to effects. 5. All man's proprium [*ownhood*] is in the will, and this is evil from the first birth, but becomes good by the second. The first birth is from parents, but the second from the Lord. From these few statements it may be seen that the property of the will and the property of the understanding are not the same, and that from creation they are conjoined like *esse* and *existere;* consequently that man

is man primarily from the will, and from the understanding secondarily. Hence it is that will is imputed to man, but not thought; consequently, evil and good, because these, as before said, reside ir the will and thence in the thought of the understanding.

659. No evil that a man thinks of, is imputed to him, because man has been so created that he can understand and hence think good or evil, good from the Lord and evil from hell; for he is on middle ground, and from free-will in spiritual things he has the faculty of choosing one or the other. This free-will has been treated of in its own chapter. And because man has the faculty of choosing from freedom, he can will and not will; and what he wishes is received by the will and is appropriated, while what he does not wish is not received and so is not appropriated. All the evils to which man inclines by birth are inscribed on the will of his natural man; these inflow (so far as the man takes from them) into the thoughts; in like manner goods with truths flow from above from the Lord into the thoughts; and there they are balanced like weights in the scales of a balance. If the man then adopts the evils, they are received by the old will and add themselves to those [therein]; but if he adopts the goods with the truths, a new will is formed and a new understanding above the old, and there the Lord successively implants new goods by means of truths, and by means of these He subjugates the evils which are below, and removes them, and disposes all things in order. From this it is also manifest that thought is the seat of purification and excretion of the evils resident in man from his parents; wherefore if the evils that a man thinks of, were imputed, reformation and regeneration could not be effected.

660. Since good is of the will and truth is of the understanding, and many things in the world correspond to good, such as fruit and use, while imputation itself corresponds to the estimation and price, it follows that what

has here been said of imputation may be compared with all created things; for as before shown in various places, all things in the universe have relation to good and truth, and on the contrary to evil and falsity. A comparison may therefore be made with the church, that its value is reckoned from charity and faith and not from the rituals which are adjoined. A comparison may also be made with the minister of the church, that his worth is estimated from his will and love and at the same time from his understanding in spiritual things, and not from his affability and dress. There is also comparison with worship and with the temple in which it is offered; worship itself takes place in the will, and in the understanding as in its temple; and this temple is called holy not from itself but from the Divine that is there taught. And there is also comparison with a government where good reigns together with truth, which government is beloved; but not where truth reigns, and not good. Who judges of a king by his attendants, horses, and carriages, and not by the royalty which they know to be in him? The royalty belongs to the love and prudence in governing. In a triumph who does not regard the victor and from him the pomp, and not the victor from the pomp? consequently the formal from the essential, and not the reverse? The will is the essential, and the thought is the formal; and no one can impute to the formal any thing but what it draws from the essential; thus the imputation is to the latter, not to the former.

661. To this I will add two Relations. First: In the higher northern quarter near to the east in the spiritual world, there are places of instruction for boys, for youths, for men, and also for old men. All who have died infants, and who are being brought up in heaven, are sent to these places; so, too, all who are new comers from the world, and desire cognitions concerning heaven and hell. That tract is near the east, in order that all may be instructed by influx from the Lord; for the Lord is the East, because He is in the Sun

there, which from Him is pure Love; therefore the heat from that Sun in its essence is love, and the light from it in its essence is wisdom. These are inspired into them by the Lord from that Sun, and are inspired according to reception, and reception is according to the love of being wise. After the periods of instruction, they who have become intelligent are sent out thence, and these are called disciples of the Lord. They are sent out thence first to the west, and those who do not remain there to the south, and some through the south to the east, and are introduced into the societies where their mansions are to be. Once, when meditating upon heaven and hell, I began to desire a universal cognition of the state of each, knowing that he who knows universals can afterward comprehend the particulars severally, because these are in them as parts are in the whole. With this desire I looked toward that tract in the northern quarter near the east, where the places of instruction were, and by a way then opened to me I went thither, and entered into a college where there were young men. And there I went to the head teachers who were giving instruction, and asked them whether they knew the universals concerning heaven and hell; and they replied that they had some little knowledge of them; "but," said they, "if we look toward the east to the Lord, we shall be enlightened and shall know." They did so, and said, "The universals of hell are three; but these are diametrically opposite to the universals of heaven. The universals of hell are these three loves: the love of ruling from the love of self, the love of possessing others' goods from the love of the world, and scortatory love. The universals of heaven opposite to those, are these three loves: the love of ruling from the love of use, the love of possessing the goods of the world from the love of performing uses by means of them, and love truly conjugial." When this had been said, after wishing them peace, I left them and returned home. When

I was at home it was said to me out of heaven, "Survey those three universals, above and below, and afterward we shall see them in your hand." It was said *in the hand*, because all things which a man surveys with the understanding appear to the angels as if written upon the hands. Therefore it is said in the Apocalypse that they received a mark on the forehead and in the hand (xiii. 16; xiv. 9; xx. 4).

After this I surveyed the first universal love of hell, which was the love of ruling from the love of self, and afterward the universal love of heaven corresponding with it, which was the love of ruling from the love of uses; for I was not allowed to survey one love without the other, because the understanding does not perceive one without the other, for they are opposites; therefore, in order that there may be a perception of both, they must be placed in contrast one against the other; for a beautiful and well-formed face is brought out clearly when an ugly and ill-formed face is set in contrast. When I was considering the love of ruling from the love of self, it was given me to perceive that this love was in the highest degree infernal, and hence was with those who are in the deepest hell; and that the love of ruling from the love of uses was in the highest degree heavenly, and hence with those who are in the highest heaven. The love of ruling from the love of self is in the highest degree infernal, because to rule from the love of self is to rule from proprium [*ownhood*], and man's proprium is by birth evil itself, and evil itself is directly contrary to the Lord; on which account, the more men advance into that evil the more they deny God and the holy things of the church, and adore themselves and nature; let those, I pray, who are in that evil examine it in themselves, and they will see. This love is also such that so far as loose rein is given it, which is done when impossibility does not stand in the way, it rushes on from step to step, and even to the highest; neither does

it stop there, but if a higher step does not offer, it is in pain and groans. With politicians this love goes higher and higher, even so that they wish to be kings and emperors, and if possible to rule over all things in the world and be called kings of kings and emperors of emperors; while among ecclesiastics the same love goes higher and higher, even so that they wish to be gods, and so far as possible to rule over all things of heaven and be called gods [of gods].* That these classes do not in heart acknowledge any God, will be seen in what follows. But, on the other hand, they who wish to rule from the love of uses do not wish to rule from themselves, but from the Lord, since the love of uses is from the Lord and is the Lord Himself. Such regard dignities only as means to perform uses, which they place far above dignities, while the others place dignities far above uses.

While I was meditating upon these things it was said to me through an angel from the Lord, "Now you shall see, and from seeing it shall be proved to you, of what quality that infernal love is." Then the earth suddenly opened on the left, and I saw a devil coming up out of hell, having on his head a square cap pressed down over his forehead even to the eyes, a face covered with pustules like those of a burning fever, his eyes fierce, the breast swelling out into a rhomb; from his mouth he belched smoke like a furnace, his loins were all on fire, instead of having feet the lower extremities were bony and without flesh; and from his body there exhaled a foul-smelling and unclean heat. I was terrified at the sight of him, and cried out to him, "Do not come here; tell me where you are from." He answered hoarsely, "I am from the lower regions, where I live in a society of two hundred, which is pre-eminent over all other societies. All of us there are emperors of emper-

* The words within brackets are supplied from "Conjugial Love," n. 262. The corresponding Latin, *deorum*, is found in pencil in the margin of Swedenborg's copy of this work, in his own handwriting.

ors, kings of kings, dukes of dukes, and princes of princes; there is no one there who is merely an emperor, king, duke, or prince; we there sit on thrones of thrones, and send forth mandates into all the world, and beyond." I then said to him, "Do you not see that you are insane from fantasy about pre-eminence?" And he replied, "How can you talk so? for to ourselves we wholly seem to be such, and are also acknowledged as such by our companions." On hearing this, I did not wish to say again, "You are insane," because he was so from fantasy; and it was given me to know that that devil, when he lived in the world, was merely the steward of some house; and that then he was so lifted up in spirit, that he despised the whole human race in comparison with himself, and indulged the fantasy that he was more worthy than a king, or an emperor even. Owing to this pride, he had denied God, and had accounted all the holy things of the church as of no concern to him, but as something for the stupid common people. At length I asked him, "How long do you two hundred there thus glory among yourselves?" He said, "For ever; but those among us who torture others for denying their pre-eminence sink down; for we are allowed to glory, but not to bring evil upon any one." Again I asked, "Do you know the lot of those who sink down?" He said, "They sink down into a certain prison, where they are called viler than the vile, or the vilest, and where they labor." I then said to this devil, "Do you take heed, then, lest you sink down too."

After this the earth again opened, but at the right; and I saw another devil rising out, upon whose head was something resembling a mitre, with a coil wound round it, like that of a snake, the head of which stood out from the crown; his face was leprous from the forehead to the chin, as were both of his hands also; the loins were bare, and black as soot, while through the blackness fire like that of a hearth showed itself duskily; and the lower extremities

were like two vipers. When he was seen, the former devil threw himself on his knees and worshipped him. I asked him why he did so. He answered, "He is god of heaven and earth, and has all power." I then asked the other, "What do you say to this?" He replied, "What shall I say? I have all power over heaven and hell; the lot of all souls is in my hand." Again I asked, "How can he who is emperor of emperors humble himself so? and how can you receive his worship?" His answer was, "He is still my servant; what is an emperor in the sight of God? The thunderbolt of excommunication is in my right hand." And then I said to him, "How can you be so crazy? In the world you were only an ecclesiastic; and because you labored under the fantasy that you had the keys, and thus the power to bind and to loose, you have worked up your spirit to such a height of madness that you now believe that you are God Himself." Angry at this, he swore that he was; and that the Lord had no power in heaven "because" said he, "He has transferred it all to us; we need but to command, and heaven and hell reverently obey; if we send any one to hell, the devils at once receive him; as do the angels him whom we send to heaven." I asked him further, "How many are you, in your society?" He said, "Three hundred; and all of us there are gods, but I am the god of gods." After this the earth opened beneath the feet of them both, and they sunk down deep into their hells. And it was given me to see that beneath their hells were work-houses, into which those would fall who do harm to others. For to every one in hell is left his own fantasy, and also freedom to glory in it; but he is not allowed to do evil to another. Such they are there, because man is then in his spirit, and after the spirit is separated from the body it comes into full liberty to act according to its affections and the thoughts therefrom. It was afterward given me to look into their hells; and the hell where the emperors of emperors and kings of kings

were, was full of all uncleanness, and they seemed like wild beasts of various kinds, with fierce-looking eyes: so too in the other hell, where the gods and the god of gods were; and in this there appeared direful birds of night, called *ochim* and *ijim*, flying round them. So did the images of their fantasy appear to me. It was manifest from this, of what quality is political love of self, and of what quality is ecclesiastical love of self, — that the latter is that they wish to be gods, but the former, that they wish to be emperors; and that they wish for this and long for it, so far as loose rein is given to those loves.

After I had seen these sad and dreadful things, I looked round and saw two angels standing not far from me, and conversing; one was clad in a woollen robe brilliant from a flamy purple glow, and a tunic of shining linen under it; the other in similar garments of a scarlet color, with a mitre, on the right side of which were set some sparkling stones. I went toward them, and, with a salutation of peace, I reverently asked, "Why are you here below?" And they replied, "We have come down hither from heaven at the Lord's command, to speak with you of the blessed lot of those who desire to rule from the love of uses. We are worshippers of the Lord; I am the prince of a society, this one is the high priest there." The prince also said that he was a servant of his society, because he served it by performing uses; and the other said that he was a minister of the church there, because in serving them he ministered holy things for the uses of their souls: also, that they both are in perpetual joys from the eternal happiness which is in them from the Lord; and that all things in that society are splendid and magnificent, — splendid from gold and precious stones, and magnificent from palaces and paradises. It was also said, "This is because our love of ruling is not from the love of self, but from the love of uses; and because the love of uses is from the Lord, all good uses in the heavens are resplen-

dent and refulgent; and because in our society we are all in this love, there the atmosphere appears golden, from the light there which has its derivation from the flamy [element] of the Sun, and this corresponds to that love." At these words a similar sphere appeared also to me, encircling them, and there was a sense of something aromatic from it, as I also told them, and begged them to add something more to what they had said about the love of use. And they continued thus: "The dignities in which we are, we indeed sought, but only for the end that we might be more fully able to perform uses, and to extend them more widely. Honor also is poured upon us, and we accept it, not for our own sake, but for the good of the society; for our brethren and companions there, who are of the common people, hardly know but that the honors of our dignities are in us, and thus that the uses we perform are from us. But we are sensible that it is otherwise; we are sensible that the honors of the dignities are outside of ourselves, and are like garments with which we are clothed; but that the uses which we fulfil are from the love of them that is within us from the Lord; and this love finds its blessedness from communication with others by means of the uses. And we know by experience that, so far as we perform uses from the love of them, that love increases, and with it the wisdom from which communication is effected; but that so far as we hold the uses in ourselves and do not communicate them, the blessedness perishes; and then use becomes like food retained in the stomach, not like food which being generally diffused nourishes the body and its parts, but like that which remains undigested and causes nausea. In a word, all heaven is nothing but a containant of use, from firsts to lasts. What is use but actual love of the neighbor? And what keeps the heavens together but this love?" When I had heard this I asked, "How can any one know whether he does uses from the love of self, or from the love of uses? Every man, both

good and bad, performs uses, and performs them from some love. Let it be supposed that there is in the world a society composed of devils only, also a society composed of angels only; and I think that the devils in their society, from the fire of the love of self and from the splendor of their own glory, would perform as many uses as the angels in theirs. Who can know, therefore, from what love and from what origin uses are?" To this the two angels made answer: "Devils perform uses for the sake of themselves and of fame, that they may be exalted to honors, or may gain wealth; but angels perform uses not for the sake of those things, but for the sake of the uses from love of them. Man cannot distinguish these uses from each other, but the Lord distinguishes them. Every one who believes in the Lord and shuns evils as sins, performs uses from the Lord; but every one who does not believe in the Lord and does not shun evils as sins, performs uses from himself and for his own sake. This is the distinction between uses performed by devils and those performed by angels." After this had been said the two angels went away, and in the distance they seemed to be carried in a chariot of fire like Elijah, and were taken up into their heaven.

662. Second Relation. After some time had elapsed, I entered a certain grove, and there walked about, meditating upon those who are in the lust, and hence in the fantasy, of possessing the things which are of the world; and then I saw at some distance from me two angels conversing together, and looking at me in return. I therefore drew nearer, and addressing me as I approached they said, "We perceive in ourselves that you are meditating on what we are talking about, or that we are talking of what you are meditating upon, which is owing to a reciprocal communication of affections." I therefore asked of what they were talking; and they said, "Of fantasy, lust, and intelligence; and just now, concerning those who take delight in seeing and imagining themselves in possession

of all the things of the world." And I then asked them to express their mind respecting the three, — concerning lust, fantasy, and intelligence. And beginning their discourse, they said that every one is from birth interiorly in lust, but from education exteriorly in intelligence; and that no one is in intelligence, still less in wisdom, interiorly, thus as to the spirit, except from the Lord. "For," said they, "every one is withheld from the lust of evil, and kept in intelligence, according to his looking to the Lord, and at the same time according to conjunction with Him; without this, man is nothing but lust; but still, in externals or as to the body he is in intelligence from education. For man lusts after honors and wealth, or eminence and opulence, and these two he does not reach unless he appear moral and spiritual, thus intelligent and wise; and from infancy he learns to appear so. This is why he inverts his spirit as soon as he comes among men or into company, removing it from lust, and speaking and acting from the becoming and honorable things which he has learned from infancy and retains in the memory of the body; and he is especially on his guard, that nothing from the madness of lust in which his spirit is may show itself. Hence every man who is not interiorly led by the Lord, is a pretender, a sycophant, a hypocrite, thus appearing as a man, and yet not a man; of whom it may be said, that his shell or body is wise, but his kernel or spirit is insane; also that his external is human, but his internal ferine. Such persons look with the occiput upward but downward with the forehead; thus they walk as if overcome with heaviness, the head hanging down, with the face turned toward the earth. When they put off the body and become spirits, and are then set free, they become the madnesses of their lust. For they who are in the love of self desire to rule over the universe, yes, to enlarge its borders that they may extend their dominion thither; they nowhere see an end. They who are in the love of the world desire to possess all things belonging to

it, and they grieve and are envious if any treasures are hidden from them, laid up in others' stores. Wherefore, lest such should become merely lusts, and so not men, it is granted them in the spiritual world to think from fear of the loss of reputation, and thus of honor and gain, as also from fear of the law and its penalty; and it is also granted them to apply the mind to some study or work, whereby they are kept in externals, and so in a state of intelligence, however delirious and insane they may be interiorly." After this I asked whether all those who are in lust are also in its fantasy. They answered that those are in the fantasy of their lust who think interiorly in themselves, and indulge the imagination excessively by talking to themselves; for these almost separate the spirit from connection with the body, and from vision they inundate the understanding, and foolishly delight themselves as if from universal possession. Into this delirium is the man let after death who has abstracted his spirit from the body, and has been unwilling to recede from the delight of the delirium, by taking any thought from religion concerning evils and falsities, and still less concerning the unbridled love of self as being destructive of love to the Lord, and the unbridled love of the world as being destructive of love toward the neighbor.

After this there came over the two angels, and myself also, a desire to see those who from the love of the world are in the visionary lust or the fantasy of possessing all wealth; and we perceived that we were inspired with this desire in order that they might be known. Their places of abode were under the ground on which we stood, but above hell. We therefore looked at each other and said, "Let us go." And an opening was seen, and a ladder there; by this we descended, and we were told that they must be approached from the east, that we might not enter the mist of their fantasy, and have the understanding beclouded, and at the same time the sight. And lo, a house was seen, built

of reeds, thus full of chinks, standing in the mist, which like smoke continually poured through the chinks in three of the walls. We entered, and there were seen fifty here and fifty there sitting on benches, and being turned away from the east and the south they were looking out toward the west and the north. Before each one was a table, and upon the table were purses filled full, and around the purses an abundance of gold coin. And we asked, "Is that the wealth of all in the world?" They said, "Not of all in the world, but of all in the kingdom." Their speech had a hissing sound, and they were seen to have round faces having a ruddy glow like a cockle-shell, and the pupil of the eye as it were flashed in a field of green, which was from the light of fantasy. We stood in their midst and said, "You believe that you possess all the wealth of the kingdom." And they answered, "We do possess it." "Which of you?" we then asked. They said, "Each one of us." And we asked, "How each one of you? You are many." They said, "Each one of us knows, 'All his things are mine.' It is not lawful for any one to think, still less to say, 'My things are not yours;' but it is lawful to think and say, 'Your things are mine.'" The coin on the tables appeared as of pure gold even in our sight; but when we let in light from the east they were granules of gold, which by their common united fantasy they thus magnified. They said that every one who comes in is obliged to bring with him some gold which they cut into little pieces, and these into granules, and by the force of fantasy from their unanimity they enlarge these into coins of larger form. And we then said, "Were you not born men of reason? Whence has this visionary folly come upon you?" They said, "We know that it is an imaginary vanity, but because it gives enjoyment to the interiors of our minds, we enter this place and are delighted as if from the possession of all things; but we stay here a few hours only; when these have passed we go out, and as often as

we do so a sound mind comes back to us; but still our visionary diversion comes upon us in its turn, and this causes us to re-enter and to go out again, by turns; so we are alternately wise and insane. Besides, we know that a hard lot awaits those who craftily deprive others of their goods." We asked, "What lot?" They replied, "They are swallowed up, and are thrust naked into some infernal prison, where they are kept at work for clothing and food, and afterward for a few bits of money, which they collect, and in which they place the joy of their hearts; but if they do evil to their companions, they must give up a part of their little coins as a fine."

663. Third Relation. I was once in the midst of angels and heard their discourse. It was about intelligence and wisdom, that man has no sense or perception but that both are in himself, and so that whatever he wills and thinks is from himself, when yet no part of them whatever is from man, except the faculty of receiving them. Among many other things that they said was also this: that the tree of the knowledge of good and evil in the garden of Eden signified the belief that intelligence and wisdom were from man, and that the tree of life signified that intelligence and wisdom were from God; and because Adam by the persuasion of the serpent ate of the former tree, thus believing that he was or was becoming like God, he was therefore driven out of the garden and condemned. While the angels were engaged in this discourse, there came two priests, together with a man who in the world had been the ambassador of a kingdom, and I related to them what I had heard from the angels concerning intelligence and wisdom; hearing which, the three began to dispute about them both, and also about prudence, whether they are from God or from man. The dispute was warm. The three believed alike, that they are from man, because sensation itself and hence perception prove it; but the priests, who were then in their theological zeal, insisted that nothing of

intelligence and wisdom, and so nothing of prudence, is from man, and they confirmed this by the following from the Word: *A man can receive nothing except it be given him from heaven* (John iii. 27); and from what Jesus said to the disciples, *Without Me ye can do nothing* (xv. 5). But then, because the angels perceived that although the priests spoke in this way, still in heart they believed the same as the ambassador, they said to them, "Lay aside your vestments, and put on the garments of ministers of state, and believe yourselves to be such." And they did so; and then they thought from the interior self, and they spoke from those arguments that they cherished inwardly, which were, that all intelligence and wisdom dwell in the man, and are his; for they said, "Who has ever felt that they flowed-in from God?" And they looked at one another, and confirmed themselves in this. It is a peculiarity of the spiritual world that a spirit thinks himself to be such as his dress is; this is because the understanding clothes every one there. At that moment there appeared near them a tree, and they were told, "That is the tree of the knowledge of good and evil; be careful not to eat of it." But still, infatuated with their own intelligence, they burned with the desire to eat of it, and said one to another, "Why not? Is it not good fruit?" And they drew near and ate of it. When the ambassador observed this, they came together and became cordial friends; and holding each other by the hand, together they went the way of their own intelligence which tended to hell. But still I saw them conducted back, because as yet they were not prepared.

664. FOURTH RELATION. Once I looked into the spiritual world, toward the right, and observed some of the *elect* conversing together. I approached them and said, "I saw you at a distance, and round about you a sphere of heavenly light, from which I recognized you to be of those who in the Word are called the elect. I therefore drew near in order to hear on what heavenly theme you are conversing." They

replied, "Why do you call us the elect?" I answered, "Because in the world, where I am in body, they do not know but that the elect in the Word mean those elected and predestined to heaven by God, either before they were born or after their birth, and that faith, as a token of election, is given to them alone; that the rest are held as reprobates, and are left to themselves so that they may go to hell by any way they please; when yet I know that no election is made either before or after birth, but that all are elected and predestined to heaven, because all are called; also that the Lord after their death elects those who have lived well and believed aright, and this after they have been examined. That it is so, it has been given me to know by much experience. And because I saw your heads encircled with a sphere of heavenly light, I have perceived that you are of the elect who are preparing for heaven." To this they replied: "You relate things never heard before. Who does not know that there is no man born who is not called to heaven, and that from those [who are called] they are chosen who have believed in the Lord and lived according to His precepts; and that to acknowledge any other election is to accuse the Lord Himself not merely of being impotent to save but also of injustice?"

665. After this a voice was heard out of heaven from the angels who were directly above us, saying, "Come up hither, and we will ask the one of you who is still in the natural world in body, what they know there about *Conscience*." And we went up; and after we had entered, some wise men came to meet us and asked me, "What do they know in your world about Conscience?" And I replied, "Let us descend, if you please, and call together, both from the laity and from the clergy, a number of those who are believed to be wise, and we will stand in a direct line beneath you, and will question them; and so you shall hear with your own ears what they will answer." And this was so done. And one of the elect took a trum-

pet, and sounded it toward the south, north, east, and west; and then after the space of a short hour so many were present that they almost filled a square furlong. But angels from above disposed them all into four companies, one consisting of those engaged in political matters, another of scholars, a third of physicians, and a fourth of clergymen. When thus arranged we said to them, "Pardon us for calling you together; we have called you because the angels who are directly above us ardently desire to know what you thought, in the world in which you were formerly, about conscience, and thus what you still think about it, as you yet retain your former ideas on such subjects; for it has been reported to the angels that cognition concerning conscience is among the cognitions that in the world have been lost." After these remarks we made a beginning; and first we turned to the company that consisted of those engaged in political matters; and we asked them to tell us from the heart, if they pleased, what they had thought, and thus what they still thought, about *conscience*. To this they replied, one after another. The sum of their answers was, that they know only that *conscience* is *secum scire* or knowing within oneself, thus *conscire* or being conscious of, what one has intended, thought, done, and spoken. But we said to them, "We did not ask about the etymology of the *word* conscience, but about *conscience*." And the reply was, "What is conscience but discomfort arising from an apprehensive fear of danger to one's honor or wealth, and also to reputation on account of them? but that discomfort is dispelled by feasts and cups of generous wine, also by talk about the sports of Venus and her boy." To this we said, "You are jesting; tell us, if you please, whether any of you has had some sense of anxiety from another source?" They answered, "What other source? Is not the whole world like a stage on which every man acts his part, just like comic actors on theirs? We play our game and gain our ends with every person

whatever by his own lust, with some by jests, with some by flattery, by cunning, by pretended friendship, by feigned sincerity, and by various political arts and allurements. From this we feel no mental discomfort, but, on the contrary, cheerfulness and gladness, which with expanded chest we quietly but fully breathe forth. We have heard, indeed, from some of our craft, that an anxiety and a sense of constriction as it were of the heart and chest have at times come over them, and hence a sort of contraction of the mind; but when they asked the apothecaries about these things, they were informed that they came from a hypochondriacal humor arising from undigested substances in the stomach or from a disordered state of the spleen; but with regard to some of these, we have heard that they were restored to their former cheerfulness by means of medicines." After hearing this, we turned to the company composed of scholars, among whom there were also several skilful naturalists, and addressing them we said: "You, who have studied the sciences, and therefore are believed to be oracles of wisdom, tell us, if you please, what conscience is." And they answered, "What kind of a subject for consideration is this? We have heard, indeed, that with some there is a sadness, gloom, and anxiety, which infest not only the gastric regions of the body, but also the dwelling-places of the mind; for we believe that the two brains are those dwelling-places, and because these consist of containing fibres, that there is some acrid humor which irritates, gnaws, and consumes them, and thus compresses the sphere of the mind's thoughts, so that it cannot pour itself forth into any of the enjoyments arising from variety; hence it comes to pass that the man fixes his attention on one thing only, owing to which the tension and elasticity of these fibres is destroyed, whence they become unyielding and rigid; from these arises an irregular motion of the animal spirits, which by physicians is called ataxy, and also a defect in their

functions which is called lipothymia. In a word, the mind then sits as if it were beset with hostile forces, nor can it turn itself in any direction any more than a wheel fastened with nails, or a ship stuck fast in quicksands. Such constriction of mind and consequently of the chest comes upon those with whom the reigning love suffers loss; for if this is assaulted, the fibres of the brain contract, and this contraction prevents the mind from going out freely and partaking of delights in various forms. Fantasies of various kinds, madness, and delirium, attack such persons while this crisis is upon them, each according to his temperament, and some are attacked by brain sickness in religious matters, which they call remorse of conscience." After this we turned to the third company, which was composed of physicians, among whom there were also some surgeons and apothecaries. And we said to them, "Perhaps you know what conscience is. Is it a grievous pain which seizes both the head and the parenchyma of the heart, extending to the subjacent regions, the epigastric and hypogastric? or is it something else?" And these replied: "Conscience is nothing but such a pain; we understand its origin better than others; for diseases occur that affect the organic parts of the body and also those of the head, consequently the mind also, since this has its seat in the organs of the brain like a spider in the midst of the threads of its web, by means of which it runs out and about in a similar way; these diseases we call organic, and such as return at intervals we call chronic. But the pain that has been described by the sick as a pain of conscience, is nothing but hypochondria, which primarily affects the spleen, and secondarily the pancreas and mesentery, depriving them of their proper functions; hence are derived diseases of the stomach from which comes a deterioration of the juices; for there takes place a compression about the orifice of the stomach, which is called cardialgia; from these diseases arise humors impregnated with black,

yellow, or green bile, by which the smallest blood-vessels, which are called capillaries, are obstructed; whence come cachexy, atrophy, and symphysia, also bastard pneumonia arising from sluggish pituitous matter, and ichorous and corroding lymph throughout the entire mass of the blood. Similar consequences arise when pus finds its way into the blood and its serum during the softening process in empyema, and from abscesses and imposthumes in the body. This blood, as it ascends through the carotids to the head, frets, corrodes, and eats into the medullary and cortical substances and the meninges of the brain, thus exciting the pains that are called the pangs of conscience." Hearing this we said to them, "You talk the language of Hippocrates and Galen; those things are Greek to us; we do not understand them. We did not ask you about these diseases, but about conscience which pertains to the mind only." They said, "The diseases of the mind and those of the head are identical, and those of the head ascend from the body; for there is a connection like that of the two stories of one house, between which is a stairway by which one can ascend and descend. We therefore well know that the state of the mind is inseparably dependent on that of the body; but we have cured that heaviness of the head or those headaches (which we take it are what you mean by conscience), some cases by plasters and blisters, some by infusions and emulsions, and some by stimulants, and by anodynes." Since what we heard from them was still of the same kind, we turned from them and toward the clergy, saying, "You know what conscience is; tell us therefore, and instruct those who are present." And they replied, "What conscience is, we know and we do not know. We have believed it to be the *contrition* that precedes election, that is, the moment when man is gifted with faith through which a new heart and a new spirit are made for him and he is regenerated. But we perceived that that contrition came upon few; fear and

thus anxiety about hell-fire came upon some only; and upon scarcely any one, about his sins and hence the just anger of God. But we confessors have cured those by the gospel that Christ took away damnation by the passion of the cross, and so extinguished hell-fire, and opened heaven to those who are blessed with the faith on which is inscribed the imputation of the merit of the Son of God. Moreover, there are conscientious persons of different religions, both true and fanatical, who make to themselves scruples about matters of salvation, not only in essentials but also in what is formal, and even in what is indifferent. Therefore, as we have said before, we know that there is conscience, but what and of what quality true conscience is, which must by all means be spiritual, we do not know."

666. All these declarations made by the four assemblies were heard by the angels who were above them; and they said to each other, "We perceive that no one in Christendom knows what conscience is; we will therefore send down from us one who will give instruction." And then immediately there stood in their midst an angel in white clothing, around whose head appeared a bright band in which were little stars. And addressing the four companies, he said: "We have heard in heaven that you have presented in succession your opinions about conscience, and that you all have regarded it as some pain of mind which infests the head with heaviness, and hence the body, or infests the body and thence the head. But conscience viewed in itself is not a pain, but it is a spiritual willingness to do according to what is of religion and of faith. Hence it is that they who enjoy conscience are in the tranquillity of peace and in internal blessedness when they are doing according to conscience, and in a certain disquietude when doing contrary to it. But the pain of mind which you have believed to be conscience is not conscience but temptation, which is a conflict of the spirit and the flesh; and this, when it is spiritual draws from the spring of conscience, but if it is natural

merely, it originates from those diseases which the physicians just recounted. But what conscience is may be illustrated by examples: A priest who has a spiritual willingness to teach truths for the end that his flock may be saved, has conscience; but he who teaches for the sake of any thing else as an end, has not conscience. A judge who regards justice and it alone, and executes it with judgment, has conscience; but he who primarily regards reward, friendship, or favor, has not conscience. Again, any man who has in his possession another's goods, the other not knowing it, and so is able to appropriate them without fear of the law and the loss of honor and reputation, but yet restores them to the other because they are not his own, has conscience, for he does what is just for the sake of what is just. So again, he who can attain an office, but, knowing that another who also seeks it is more useful to society, gives place to him for the sake of the good of society, has a good conscience. So, too, in other things. All who have conscience say what they say from the heart, and do what they do from the heart; for they have a mind that is not divided, for they say and do according to what they understand and believe to be true and good. It follows from this that there can be a more perfect conscience with those who are in the truths of faith more than others, and who are in a clearer perception than others, than with those who are less enlightened and are in obscure perception. In true conscience is man's spiritual life, for there his faith is conjoined with charity; to such, therefore, acting from conscience is acting from their spiritual life, and acting contrary to conscience to them is acting contrary to that life. Furthermore, who does not know from common conversation what conscience is? As when it is said of any one, He has conscience, is it not then meant also that he is a just man? But on the other hand, when it is said of any one, He has no conscience, does not this also mean that he is unjust?" When the angel had said this, he was suddenly taken up into his

heaven; and the four companies came together into one; and after they had conversed awhile about the remarks of the angel, behold they were again divided into four assemblies, but not the same as before; one, where those were who comprehended the words of the angel and assented to them; a second, where those were who did not comprehend but still favored them; a third, where those were who did not wish to comprehend them, saying, "What have we to do with conscience?" and a fourth, where those were who laughed at what was said, saying, "What is conscience but flatulence?" And I saw them separating from one another, the two former companies then going away to the right, and the two latter to the left; these going downward, but those upward.

CHAPTER TWELFTH.

CONCERNING BAPTISM.

I. WITHOUT AN APPREHENSION (*cognitio*) OF THE SPIRITUAL SENSE OF THE WORD, NO ONE CAN KNOW WHAT THE TWO SACRAMENTS, BAPTISM AND THE HOLY SUPPER, INVOLVE AND EFFECT.

667. THAT there is a spiritual sense in the things of the Word one and all, that this sense has been heretofore unknown, and that it is at this day opened for the sake of the New Church which is to be established by the Lord, has been shown in the chapter concerning the SACRED SCRIPTURE. What the nature of that sense is, may be seen not only there but also in the chapter on the DECALOGUE, which moreover is explained according to it. If that sense were not opened, who would think of those two sacraments, Baptism and the Holy Supper, except according to the natural sense, which is that of the letter? saying, therefore, or muttering to himself, "What is Baptism but pouring water on an infant's head? and what does this contribute toward salvation?" Also, "What is the Holy Supper but a partaking of bread and wine? and what does this contribute toward salvation?" And besides, "Where is the holiness in them except from their having been received and their observance enjoined by the ecclesiastical order as holy and Divine?" adding further, that in themselves they are nothing but ceremonies, that are said by the churches to become sacraments when the Word of God comes to those elements. I appeal to the laity, and to the clergy also, whether in spirit and in heart they have had any other conception of these two sacraments, and whether they have not held them

up as Divine for various causes and reasons; when yet those two sacraments, viewed in the spiritual sense, are the holiest things of worship: that they are such will be evident from what is to follow, where their uses will be made known. But inasmuch as the uses of these sacraments cannot possibly enter the mind of any one, unless the spiritual sense discovers and unfolds them, it follows that without that sense no one can know any thing else than that they were ceremonies which are holy because they were instituted by commandment.

668. That Baptism was commanded, is clearly manifest from John's baptizing in the Jordan, to which Jerusalem and all Judea went out (Matt. iii. 5, 6; Mark i. 4, 5); again from this, that the Lord our Saviour was Himself baptized by John (Matt. iii. 13–17); and furthermore, that He commanded the disciples to baptize all nations (Matt. xxviii. 19). Who that wishes to see, does not see that in the *institution* of it there is something Divine which has hitherto been concealed? and this because the spiritual sense of the Word has not been revealed before. And this has been revealed at the present day, because the Christian church, such as it is in itself, is now first beginning; the former church was Christian in name only, but not in reality and in essence.

669. The two sacraments, Baptism and the Holy Supper, are in the Christian Church like two jewels in the sceptre of a king, which, if their uses are unknown, are no more than two figures of ebony on a staff. These two sacraments in the Christian church may also be compared with two rubies or carbuncles in the robe of an emperor, which, if their uses are unknown, are like two carnelians or crystals in any cloak. Apart from the uses of those two sacraments as revealed by means of the spiritual sense, only conjectures about them would be spread abroad, like the conjectures of those who practise divination by the stars, yes, such as there were in days of old with those who drew auguries from the flying of birds or by the inspection of entrails. The uses

of these two sacraments may be compared to a temple, which by reason of its antiquity had sunk into the ground, and which now lies buried even to the roof in the surrounding ruins, and over it the old and the young walk, and ride in carriages or on horses, not knowing that such a temple is beneath their feet and hidden from them, in which are altars of gold, walls of silver within, and decorations of precious stone; and these things cannot be dug up and brought forth into the light except by means of the spiritual sense which has been disclosed at the present day for the New Church, for the sake of its use in the worship of the Lord. These sacraments may also be compared to a double temple, — a temple below, and another above; and in the lower one is preached the gospel concerning the Lord's new Coming, and also concerning regeneration and thence salvation by Him. From this temple, close by the altar, there is a way of ascent into the upper temple where the Holy Supper is celebrated; and thence there is a passage to heaven, where the Lord receives those [who come to Him]. They may also be compared to a tabernacle, in which, on entering, appears the table on which the shewbread is disposed in its order, also the golden altar for incense, and in the midst the candlestick with lighted lamps by means of which all these things come into view; and at length for those who suffer themselves to be illuminated, the veil is opened to the holy of holies, where instead of the ark, in which was once the decalogue, the Word has its place, over which is the mercy-seat with cherubs of gold. These are representations of those two sacraments with their uses.

II. By the Washing that is called Baptism is meant Spiritual Washing, which is Purification from evils and falsities, and thus Regeneration.

670. That washings were commanded the children of Israel is well known from the statutes given by Moses,

as that Aaron should wash himself before putting on the garments of ministry (Lev. xvi. 4, 24); and before approaching the altar to minister (Ex. xxx. 18–21; xl. 30–32); so also the Levites (Num. viii. 6, 7); and likewise others who became unclean through sins, and they are said to be sanctified by washings (Ex. xix. 9; xl. 12; Lev. viii. 6). Therefore in order that they might wash themselves, the brazen sea and many baths were placed near the temple (1 Kings vii. 23–29); yes, we read that they washed vessels and utensils, such as tables, seats, beds, platters, and cups (Lev. xi. 32; xiv. 8, 9; xv. 5–12; xvii. 15, 16; Matt. xxiii. 25, 26). But washings and many similar things were enjoined upon the children of Israel and were commanded them, because the church instituted among them was a representative church, and this was such as to prefigure the Christian church that was to come. Wherefore when the Lord came into the world, He annulled the representatives which were all external, and instituted a church of which all things were to be internal; thus the Lord dispersed figures and revealed the very forms, as one withdraws a veil or opens a door, and causes the interiors not only to be seen but also to be approached. Out of them all the Lord retained but two, which should contain all things of the internal church in one complex; these two are Baptism in place of washings, and the Holy Supper in place of the lamb, of which there was a daily sacrifice, and a full sacrifice at the feast of the passover.

671. That the washings above mentioned figured and shadowed forth, that is, represented spiritual washings, which are purifications from evils and falsities, is clearly evident from the following passages: *When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem, in the spirit of judgment and in the spirit of burning* (Isa. iv. 4). *For though thou wash thee with nitre, and take thee much soap, yet thine iniquity will retain the spots* (Jer. ii. 22. See also Job ix. 30,

31). *Wash me from mine iniquity, and I shall be whiter than snow* (Ps. li. 2, 7). *O Jerusalem, wash thine heart from wickedness, that thou mayest be saved* (Jer. iv. 14). *Wash you, make you clean, put away the evil of your doings from before Mine eyes; cease to do evil* (Isa. i. 16). That the washing of man's spirit was meant by that of his body, and that the internals of the church were represented by externals, such as were in the Israelitish church, is clearly manifest from these words of the Lord: The Pharisees and Scribes *seeing that His disciples ate bread with unwashen hands, found fault; for the Pharisees and all the Jews, except they wash their hands to the fist,* eat not; and many other things there be which they have received to hold, as the washing of cups, and pots, brazen vessels, and of beds.*† To them and to the people the Lord said, *Hear Me, every one of you, and understand: There is nothing from without a man, that entering into him can defile him; but the things which come out of him, those are they that defile the man* (Mark vii. 1, 2, 3, 4, 14, 15; Matt. xv. 2, 11, 17, 18, 19, 20); and from other passages, as this: *Woe unto you, Scribes and Pharisees, for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess; thou blind Pharisee, cleanse first the inside of the cup and platter, that the outside may be made clean also* (Matt. xxiii. 25, 26). From all this it is evident that by the washing that is called Baptism is meant spiritual washing, which is purification from evils and falsities.

672. What man of sound reason cannot see that the washing of the face, hands and feet, and of all the limbs, yes, of the whole body in a bath, does nothing more than wash away the dirt, so that they who are washed appear clean in the human form before men? And who cannot understand that no washing enters into man's spirit and

* *Pugnotenus.* See the Greek, or the margin of the English Bible. Some of the best commentators regard the meaning to be, *thoroughly.*

† *Lectorum.* See the Greek, or the margin of the English Bible.

renders that equally clean? For any villain, plunderer, or robber may wash himself till the skin shines; but is the disposition to villany, to plundering, and to robbery thus washed away? Does not the internal flow-in into the external, and work the effects of its will and understanding, but not the external into the internal? For the latter is contrary to nature, because it is contrary to order; but the former is according to nature, because it is according to order.

673. From all this it follows that washings and baptisms also, unless man's internal is purified from evils and falsities, have no more efficacy than the cups and platters made clean by the Jews, or (as follows also in the same passage) than the sepulchres which appear beautiful without, but within are full of dead men's bones and all uncleanness (Matt. xxiii. 25–28); which is further manifest from the hells' being full of satans who have been men baptized as well as unbaptized. But the advantage of Baptism will be seen in what follows. Therefore without its uses and fruits it contributes no more to salvation than the triple mitre on the pope's head and the sign of the cross upon his shoes contribute to his pontifical supereminence; and no more than the purple robe about a cardinal contributes to his dignity, or the mantle about a bishop to the true discharge of his ministry; and no more than the throne, crown, sceptre, and robe of a king to his regal power; or the silken cap on the head of a laurelled doctor to his intelligence; or than the standards borne before bodies of cavalry to their bravery in war; yes, it may be said still further that Baptism does not purify man any more than the washing of a sheep or a lamb before shearing; for the natural man separate from the spiritual, is merely animal, and indeed, as before shown, is more a wild beast than the wild beast of the forest; so that if you are washed with the water of the rain, of the dew, of the most excellent fountains, or, as the prophets say, if you are daily

cleansed with nitre, hyssop, or soaps, still you cannot be purified from iniquities except by the means of regeneration which have been treated of in the chapters on REPENTANCE, and on REFORMATION and REGENERATION.

III. BAPTISM WAS INSTITUTED IN THE PLACE OF CIRCUMCISION, BECAUSE THE CIRCUMCISION OF THE HEART WAS REPRESENTED BY THE CIRCUMCISION OF THE FORESKIN, IN ORDER THAT AN INTERNAL CHURCH MIGHT SUCCEED THE EXTERNAL CHURCH WHICH IN ALL THINGS AND IN EVERY SINGLE THING FIGURED THE INTERNAL CHURCH.

674. It is well known in the Christian world that there is an internal man and an external; also that the external is the same as the natural man, and that the internal is the same as the spiritual man because man's spirit is in it; and also, as the church consists of men, that there is the internal and the external church. And if the churches are viewed in the order of their succession, from ancient times to the present, it will be seen that the former churches were external, that is, that their worship consisted in externals which represented the internals of the Christian church which was founded by the Lord when He was in the world, and which now is first being built by Him. That which primarily distinguished the Israelitish church from the others in the Asiatic world, and afterward from the Christian church, was circumcision. And because, as before said, all things in the Israelitish church, which were external, figured all things of the Christian church, which are internal, the primary sign of that church was interiorly similar to the sign of the Christian church; for circumcision signified the rejection of the lusts of the flesh, and thus purification from evils, and Baptism also has a similar signification. From which it is manifest that Baptism was commanded in the place of circumcision, in

order both that the Christian church might be distinguished from the Jewish, and that there might thus be a more exact cognition of the internal church; and there is this cognition from the uses of Baptism, of which presently.

675. That circumcision was instituted for a sign that the men of the Israelitish church were of the posterity of Abraham, Isaac, and Jacob, is evident from what follows: *God said unto Abraham, This is the covenant with Me, which ye shall keep between Me and you and thy seed after thee: Every male among you shall be circumcised. And ye shall circumcise the flesh of your foreskin, that it may be for a sign of the covenant between Me and you* (Gen. xvii. 9–11). This covenant or its sign was afterward confirmed through Moses (Lev. xii. 1, 2, 3). And as that church was distinguished from the others by that sign, therefore before the children of Israel passed over Jordan, the commandment was given for them to be circumcised again (Josh. v). This was because the land of Canaan represented the church, and the river Jordan introduction into it. And, furthermore, in order that they might be mindful of that sign in the land of Canaan itself, it was commanded them, "*When ye shall have come into the land, and shall have planted all manner of trees for food, then ye shall count the fruit thereof as uncircumcised; three years shall it be as uncircumcised unto you; it shall not be eaten of* (Lev. xix. 23). That circumcision represented and hence signified the rejection of the lusts of the flesh, and thus purification from evils, — the same as Baptism, — is manifest from the passages in the Word where they are told to circumcise the heart, as in the following: Moses said, *Circumcise the foreskin of your heart, harden not your neck* (Deut. x. 16). *Jehovah God will circumcise thine heart, and the heart of thy seed, to love Jehovah thy God from thy whole heart and from thy whole soul, that thou mayest live* (xxx. 6). And in Jeremiah: *Circumcise yourselves to Jehovah, that He may take away the foreskins of your heart, thou man of Judah and ye inhabi-*

tants of Jerusalem, lest Mine anger go forth like fire because of the evil of your doings (iv. 4). And in Paul: *In Jesus Christ neither circumcision availeth any thing, nor uncircumcision, but faith which worketh by charity;* also, *a new creature* (Gal. v. 6; vi. 15). From these passages it is now plain that Baptism was instituted in place of circumcision, because by the circumcision of the flesh was represented the circumcision of the heart which also signifies purification from evils; for all kinds of evils arise from the flesh, and the foreskin signifies its filthy loves. Because circumcision and the washing of Baptism have similar signification, it is said in Jeremiah, *Circumcise yourselves to Jehovah, and take away the foreskins of your heart* (iv. 4); and a little after, *O Jerusalem, wash thine heart from wickedness that thou mayest be saved* (verse 14). What the circumcision and washing of the heart is, the Lord teaches in Matthew (xv. 18, 19).

676. There were many among the children of Israel who believed that they were elected in preference to all others, and many among the Jews now believe the same in regard to themselves, from their having been circumcised; and among Christians many have had the same belief concerning themselves, because they have been baptized; when yet both circumcision and baptizing were given only as a sign and a memorial for them to be purified from evils and so to become elect. What is an external in man without an internal, but like a temple without worship, which is of no use except perhaps as a stable? And further, what is an external without an internal, but like a field full of reeds and rushes, with no grain? Or a vineyard consisting merely of vines and leaves, without grapes? Or the fig-tree without its fruit, which the Lord cursed (Matt. xxi. 19)? Or like the lamps in the hands of the foolish virgins who had no oil (Matt. xxv. 3)? Yes, what is it but like a dwelling in a mausoleum where there are dead bodies under foot, bones around the walls, and spectres of the night fly-

ing beneath the roof? Or like a carriage drawn by leopards, having a wolf as driver, and a fool riding in it? For the external man is not the man, but only the figure of a man; for the internal, which is to be wise from God, makes man. So it is with one circumcised and baptized, if he does not circumcise or wash his heart.

IV. The first Use of Baptism is Introduction into the Christian Church, and at the same time Insertion among Christians in the Spiritual World.

677. That Baptism is an introduction into the Christian church, is evident from many considerations, such as these: 1. Baptism was instituted in the place of circumcision; and as circumcision was the sign that they who received it were of the Israelitish church, so Baptism is the sign that they who receive it are of the Christian church, as was shown in the preceding article; and the sign does nothing more than cause them to be recognized, just as swaddling clothes of different colors are put on the infants of two mothers in order that they may be known apart and not exchanged. 2. That it is only a sign of introduction into the church is clearly evident from the baptizing of infants, who have no part whatever in any thing of reason, and who as yet are no more fitted for receiving any thing of faith than the young branches of any tree. 3. Not only are infants baptized, but also all foreign proselytes who are converted to the Christian religion, both small and great, and this before they have been instructed, from the mere confession of their wish to embrace Christianity, into which they are inaugurated by Baptism. The same was also done by the apostles, according to the Lord's words that they should *make disciples of all nations, and baptize them* (Matt. xxviii. 19). 4. *John baptized in the Jordan all who came to him from Judea and Jerusalem* (Matt. iii. 5, 6; Mark i. 5). He bap-

tized in the Jordan, because the entrance into the land of Canaan was through that river; and the land of Canaan signified the church because the church was there, and hence the Jordan signified introduction into it. That that land signified the church, and the Jordan introduction into it, may be seen in the "Apocalypse Revealed" (n. 285). But this is done on earth. In the heavens, however, infants are introduced by Baptism into the Christian heaven, and angels are there assigned them by the Lord, to take care of them. Wherefore, as soon as infants have been baptized, angels are appointed over them, by whom they are kept in the state of receiving faith in the Lord; but as they grow up, and come under their own control and into the exercise of their reason, the guardian angels leave them, and they associate with themselves such spirits as make one with their life and faith. From which it is manifest that Baptism is insertion among Christians in the spiritual world also.

678. Not infants only, but also all others, are by Baptism inserted among Christians in the spiritual world, for the reason that peoples and nations in that world are distinct from each other according to their religious systems. Christians are in the centre, Mohammedans are round about them, after them come idolaters of various kinds, and the Jews are at the sides. Moreover, all who are of the same religion are disposed into societies; in heaven, according to the affections of love to God and toward the neighbor; and in hell, into congregations according to the affections that are opposed to those two loves, and so according to the lusts of evil. In the spiritual world, by which we mean both heaven and hell, all things both in the whole and in every part, or in general and in every particular, are most distinctly arranged; upon distinct arrangement there, depends the preservation of the whole universe; and this distinction cannot be carried out, unless every one after he is born is recognized by some sign showing to what

religious community he belongs. For without the Christian sign, which is Baptism, some Mohammedan spirit, or one from among the idolaters, might apply himself to new-born Christian infants, and to children also, and breathe into them an inclination for his religion, and so distract their minds [*animi*] and estrange them from Christianity, which would be to distort and destroy spiritual order.

679. Every one who traces effects even to their causes, may know that the consistence of all things depends on order, and that orders are manifold, general and particular; and that there is one which is the most universal of all, and on which depend the general and the particular in connected series; also that the most universal enters into them all, as the essence itself into forms, and that thus and thus only do they make one. It is this unity that effects the preservation of the whole, which would otherwise fall asunder, and relapse not only to primal chaos, but to nothing. How would it be with man if the things in his body, one and all, were not most distinctly arranged, and if their common [life] were not dependent on one heart and one pair of lungs? Otherwise, what would there be but confusion? Could the stomach then perform its functions, the liver and pancreas theirs, the mesentery and mesocolon theirs, the kidneys and intestines theirs? It is from the order in them and among them, that all and each of them appear to man as one. Without distinct order in man's mind or spirit, — unless its common [life] were dependent on the will and understanding, — what would there be but what is confused and indigested? Without that order, would man be more able to think and will than his picture on a tablet, or his statue in the house? What would man be without a most perfectly arranged influx from heaven, and the reception of it? And what is this influx without that which is most universal, on which depends the government of the whole and of all its parts? thus unless it be dependent on God, and unless all things have their being,

live and are moved in Him and from Him? This may be illustrated to the natural man by innumerable things, such as these: Without order, what would an empire or a kingdom be, but a gang of robbers, many of whom being gathered together would slay thousands, a few at last slaying these many? What is a city without order, yes, what is a house without order? And what is a kingdom, a city, or a house, without some one's acting the highest part in each?

680. Furthermore, what is order without distinction? and what is distinction without evidences? and what are evidences without signs by which qualities are recognized? For without knowledge of qualities, order is not recognized as order. In empires and kingdoms the signs or marks are titles of rank, and the administrative rights attached to them; hence subordinations, by means of which all are co-ordinated as into a one. In this manner the king exercises his royal power, distributed according to order among many; and from this the kingdom becomes a kingdom. It is similar in very many other things, as for example in armies: what strength would they have if they were not distinctly organized into regiments, these into battalions, and these again into companies, with subordinate officers over each, and over all one commander in chief? And what would these several organizations amount to without the signs called standards, which are to show in what station every one is to be? By such means in battle all act as one, while without them they would rush upon the enemy merely like a pack of hounds with open mouths, with howling, and vain fury; and then they all, their courage gone, would be cut to pieces by the enemy formed in well-ordered ranks; for what can those who are divided do against those who are united? By this is illustrated this first use of Baptism, which is, that it is a sign in the spiritual world that one belongs to the Christians; where every one is inserted into the societies and congregations there, according to the quality of the Christianity in him or outside of him.

V. THE SECOND USE OF BAPTISM IS, THAT THE CHRISTIAN MAY KNOW AND ACKNOWLEDGE THE LORD JESUS CHRIST, THE REDEEMER AND SAVIOUR, AND FOLLOW HIM.

681. This second use of Baptism, which is that the Lord, the Redeemer and Saviour Jesus Christ may be known, inseparably follows the first, which is that there is an introduction into the Christian church, and insertion among Christians in the spiritual world. And what is this first use without the second's following it, but a mere name? And yet it is really like a subject that gives-in his allegiance to a king, and nevertheless repudiates his laws or those of his country, and yields allegiance to a foreign king and serves him; or like a servant who binds himself to some master, and accepts his livery as a token thereof, and then runs away and serves another master in the livery of the first; or like a standard-bearer who goes off with the standard and cuts it to pieces, throwing the pieces into the air, or else throws the standard beneath the feet of the soldiers to be trodden upon. In a word, the name of a Christian, that is, that one is of Christ, without acknowledging Him and following Him, that is, living according to His commandments, is a thing as empty as a shadow, as smoke, and as a blackened picture; for the Lord says, *Why call ye Me Lord, and do not the things which I say?* (Luke vi. 46, and the subsequent verses.) *Many will say to Me in that day, Lord, Lord; but then will I profess unto them, I never knew you* (Matt. vii. 22, 23).

682. By the name of the Lord Jesus Christ in the Word is meant nothing else than an acknowledgment of Him, and a life according to His commandments. Why His name has this signification, you may see in the explanation of the second commandment of the decalogue, *Thou shalt not take the name of God in vain.* Nothing else is meant by the name of the Lord in the following passages: Jesus

said, *Ye shall be hated of all nations for My name's sake* (Matt. x. 22 ; xxiv. 9). *Where two or three are gathered together in My name, there am I in the midst of them* (xviii. 20). *As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name* (John i. 12). *Many believed in His name* (ii. 23). *He that believeth not is already judged, because he hath not believed in the name of the Only-begotten Son of God* (iii. 18). *Believing, ye shall have life in His name* (xx. 31). *For My name's sake thou hast labored, and hast not failed* (Apoc. ii. 3) ; and elsewhere. Who cannot see that the name of the Lord in these passages does not mean His name only, but the acknowledgment of Him as being the Redeemer and Saviour, together with obedience, and finally faith in Him ? For in Baptism the infant receives the sign of the cross upon the forehead and the breast, which is a sign of inauguration into the acknowledgment and the worship of the Lord. The name also means the quality of any one, for the reason that in the spiritual world every one is named according to his quality ; wherefore the name that one is a Christian means his quality, that he has faith in Christ, and that he has charity toward the neighbor, from Christ. This is meant by *name* in the Apocalypse, The Son of Man said, *Thou hast* a few names even in Sardis which have not defiled their garments, and they shall walk with Me in white, for they are worthy* (iii. 4). Walking with the Son of Man in white signifies following the Lord and living according to the truths of His words. The meaning of name is similar in John : Jesus said, *The sheep hear My voice, and I call Mine own sheep by name, and lead them out. I go before them, and the sheep follow Me, for they know My voice ; but a stranger do they not follow, for they know not the voice of strangers* (x. 3–5). By name, is by the quality, that they are Christians ; and to follow Him, is to hear His voice,

* The Latin reads *habeo*, I have ; perhaps a misprint for *habes*, thou hast.

that is, to obey His commands. All receive this name in Baptism, for it is in the sign.

683. What is a name without the reality but a vain thing, or a sound like the echo given back by the trees of the forest or from vaulted ceilings? or like the almost lifeless tone of dreamers, the noise of the wind, of the sea, or of machinery, in which there is no use? Yes, what is the name of king, duke, consul, bishop, abbot, or monk, without the office attached to the name, but vanity? So what is the name of Christian while the man lives like a barbarian, and contrary to the precepts of Christ, but like looking to Satan's sign instead of the sign of Christ, Whose name nevertheless was in-wrought in golden threads at Baptism? What are they who, after they have received the signature of Christ, deride His worship, mock at His name, and profess Him not as the Son of God but as the son of Joseph, but rebels and regicides? And what are their words but blasphemies against the Holy Spirit, which cannot be forgiven in this world or in the next? These like dogs with open jaws bite at the Word, and tear it to pieces with their teeth; with them, against Christ and His worship, *all tables are full of vomit and filthiness* (Isa. xxviii. 8; Jer. xlviii. 26). When yet the Lord Jesus Christ is the Son of the Most High God (Luke i. 32, 35); the Only-begotten (John i. 18; iii. 16); the true God and Eternal Life (1 John v. 20); in Whom dwelleth all the fulness of Divinity bodily (Col. ii. 9). And that He is not the son of Joseph, see Matt. i. 25; besides thousands of other passages.

VI. The third Use of Baptism, which is the final Use, is that Man may be regenerated.

684. This is the very use for the sake of which Baptism was instituted, and thus the final one. This is because one who is truly Christian knows and acknowledges the

Lord the Redeemer, Jesus Christ; Who, because He is the Redeemer is also the Regenerator, — that redemption and regeneration make one may be seen in the chapter concerning REFORMATION and REGENERATION, article iii.; — also because a Christian possesses the Word, in which the means of regeneration are manifestly described, those means being faith in the Lord and charity towards the neighbor. This is identical with what is said of the Lord, that *He baptizeth with the Holy Spirit and with Fire* (Matt. iii. 11; Mark i. 8–11; Luke iii. 16; John i. 33). The Holy Spirit means the Divine truth of faith, and Fire the Divine good of love or of charity, both proceeding from the Lord. That the Holy Spirit means the Divine truth of faith may be seen in the chapter on the HOLY SPIRIT; and that Fire means the Divine good of love may be seen in the "Apocalypse Revealed" (n. 395, 468); and by means of these two, all regeneration is effected by the Lord. The reason why the Lord Himself was baptized by John (Matt. iii. 13–17; Mark i. 9; Luke iii. 21, 22), was not merely that He might institute Baptism for the future, and might go before as an example, but also because He glorified His Human and made It Divine as He regenerates man and makes him spiritual.

685. From what has been said now and heretofore, it may be seen that the three uses of Baptism cohere as a one, just as a primary cause, a mediate cause which is the efficient, and an ultimate cause which is the effect, and is the end itself for the sake of which the former exist; for the first use is that one may be named a Christian; the second, following from this, is that he may know and acknowledge the Lord the Redeemer, Regenerator, and Saviour; and the third, that he may be regenerated by Him; and when this is done, he is redeemed and saved. Since these three uses follow in order, and join in the last, and hence in the idea of the angels cohere as a one, therefore when Baptism is performed, read of in the Word, and named,

the angels who are present do not understand Baptism, but regeneration. Therefore by these words of the Lord, *He that believeth and is baptized shall be saved, but he that believeth not shall be damned* (Mark xvi. 16), the angels in heaven understand that he who acknowledges the Lord and is becoming regenerate will be saved. From this also it is, that by Christian churches on earth Baptism is called the *laver of regeneration.* Let the Christian know, therefore, that he who does not believe in the Lord cannot be regenerated, although he has been baptized; and that baptizing without faith in the Lord effects nothing whatever, may be seen above in the fourth paragraph of the second article of this chapter (n. 673). That Baptism involves purification from evils, and thus regeneration, may be well known to every Christian; for when one is baptized as an infant, the priest with his finger makes the sign of the cross, as a memorial of the Lord, on his forehead and over the breast, and afterward turns to the sponsors and asks whether he renounces the devil and all his works, and whether he receives the faith; to which the sponsors reply in the infant's stead, "Yes." The renunciation of the devil (that is, of evils which are from hell), and faith in the Lord, perfect regeneration.

686. It is said in the Word that the Lord God our Redeemer baptizes with the Holy Spirit and with Fire, which means that the Lord regenerates man by the Divine truth of faith and the Divine good of love or of charity, as may be seen above in the first paragraph of this article (n. 684). They who have been regenerated by the Holy Spirit, that is, by the Divine truth of faith, are distinguished in the heavens from those who have been regenerated by Fire, that is, by the Divine good of love. They who have been regenerated by the Divine truth of faith, in heaven walk in white raiment of linen, and are called spiritual angels; but they who have been regenerated by the Divine good of love, walk in purple raiment, and are called heavenly

(*celestial*) angels. They who go clothed in white raiment are meant in the following passages: They follow the Lamb, *clothed in fine linen white and clean* (Apoc. xix. 14). *They shall walk with Me in white* (iii. 4; see also vii. 14). The angels in the Lord's sepulchre seen in white and shining garments (Matt. xxviii. 3; Luke xxiv. 4) were of this class; for fine linen signifies the righteousness of the saints, as in Apoc. xix. 8, where this is plainly stated. That garments in the Word signify truths, and that garments of white and of fine linen signify Divine truths, may be seen in the "Apocalypse Revealed" (n. 379), where this is shown. They who have also been regenerated by the Divine good of love are in purple garments, because purple is love's color, which it derives from the fire of the sun and its redness, which fire signifies love, as may be seen in the "Apocalypse Revealed" (n. 468, 725). It was because garments signify truths, that he who was found among those called to the wedding, not clothed with wedding garments, was ejected and cast into outer darkness (Matt. xxii. 11–13).

687. Moreover Baptism *as regeneration* is represented both in heaven and in the world by many things: in heaven, as just stated, by white and purple clothing; also by the marriage of the church with the Lord; and also by the new heaven and the new earth, and the New Jerusalem descending therefrom, of which He Who sat upon the throne said, *Behold I make all things new* (Apoc. xxi. 1–5); and by *the river of living water, proceeding out of the throne of God and the Lamb* (xxii. 1); and again by the five prudent virgins who had lamps and oil, and entered in with the bridegroom to the marriage (Matt. xxv. 1, 2, 10). One who is baptized, that is, regenerated, is meant by creature (Mark xvi. 15; Rom. viii. 19, 20, 21); and by a new creature (2 Cor. v. 17; Gal. vi. 15); for he is called a creature from being created, which also signifies being regenerated, as may be seen in the "Apocalypse Revealed" (n. 254)

In the world regeneration is represented by various things, as by the blossoming of all things on earth in the spring-time, and by the gradual development of the blossoms, even to fruiting; by the growth of every tree, shrub, and flower, from the first month of the warm season to its last; it is also represented by the progress of all fruits toward maturity, from the earliest germ to their perfection; then again by morning and evening showers, and by dews, for the coming of which the flowers open, while they close themselves against the darkness of night; by the fragrance from gardens and fields; by the rainbow in the cloud (Gen. ix. 14–17); by the resplendent colors of the dawn; and in general by the continual renewal of every thing in the body by means of the chyle and the animal spirit, and hence by the blood, the purification of which from substances that are no longer of use, and its renewal and its regeneration as it were, are perpetual. If attention is given to the most insignificant things on earth, an image of regeneration is presented in the wonderful transformation of silkworms and of other worms into nymphs and butterflies, and of other kinds which after a time are endowed with wings; to which may be added what is more trifling still, that it is shown in the desire of certain birds to plunge themselves into the water for the sake of washing and cleansing themselves, after which they return as warblers, to their songs. In a word, the whole world, from what is first to what is last in it, is full of representations and types of regeneration.

VII. By the Baptism * of John a way was prepared, so that Jehovah the Lord could descend into the world and work out Redemption.

688. We read in Malachi, *Behold I send Mine angel, and he shall prepare the way before Me, and the Lord Whom ye*

* Throughout this article, wherever John's Baptism is spoken of the word *Baptisma* is used; Christian Baptism is called *Baptismus*.

seek shall suddenly come to His temple, and the Angel of the covenant whom ye desire. Who will abide the day of His coming, and who shall stand when He appeareth? (iii. 1, 2.) And again, *Behold I will send you Elijah the prophet, before the coming of the great and dreadful day of Jehovah; lest I come and smite the earth with a curse* (iv. 5, 6). And Zacharias the father, prophesying of John his son, says, *Thou, child, shalt be called the prophet of the Highest; thou shalt go before the face of the Lord, to prepare His ways* (Luke i. 76). And the Lord Himself says concerning the same John, *This is he of whom it is written, Behold I send Mine angel before Thy* face, who shall prepare Thy way before Thee* (vii. 27). From these passages it is evident that this John was the prophet sent to prepare the way for Jehovah God, that He might descend into the world and work out redemption, and that he prepared that way by Baptism, and by then announcing the Coming of the Lord; and that without this preparation all therein would have been smitten with a curse and would have perished.

689. A way was prepared by the Baptism of John, because through it, as shown above, men were introduced into the future church of the Lord, and inserted in heaven among those there who expected and desired the Messiah; and so they were guarded by angels, that devils might not break forth from hell and destroy them. Wherefore it is said in Malachi, *Who will abide the day of His Coming?* also, *Lest Jehovah come and smite the earth with a curse* (iii. 2; iv. 6). So too in Isaiah, *Behold the day of Jehovah cometh, cruel, and of indignation, and of wrath, and of anger. I will shake the heaven, and the earth shall tremble out of her place, in the day of His fierce anger* (xiii. 9, 13; see also verses 6, 22; xxii. 5, 12). Again, in Jeremiah that day is called *a day of wasting, of vengeance, and of destruction* (iv. 9; vii. 32; xlvi. 10, 21; xlvii. 4; xlix. 8, 26); in Ezekiel, *a day of wrath, of cloud, and of thick darkness* (xiii. 5; xxx. 2,

* The Latin reads *meam*, my.

3, 9; xxxiv. 11, 12; xxxviii. 14, 16, 18, 19); as also in Amos (v. 13, 18, 20; viii. 3, 9, 13). In Joel it is said, *The day of the Lord is great and terrible, and who can abide it?* (ii. 1, 2, 11, 29, 31.) And in Zephaniah, *that in that day there shall be the noise of a cry, that the great day of Jehovah is near, that that day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation; that in the day of Jehovah's wrath the whole land shall be devoured, and that He will make a consummation with all them that dwell in the land* (i. 7–18); besides other passages. From all of which it is manifest that unless a way had been prepared for Jehovah when He was descending into the world, by means of Baptism, the effect of which was in heaven, so that the hells should be closed and the Jews guarded against total destruction, [all on earth must have perished]. Jehovah also says to Moses, *In one moment, if I should come up into the midst of thee, I should consume the people* (Ex. xxxiii. 5). That it is so, is clearly manifest from the words of John to the multitudes going out to be baptized by him: *O generation of vipers, who hath warned you to flee from the wrath to come?* (Matt. iii. 7; Luke iii. 7.) That John also taught Christ and His Coming when he baptized, may be seen in Luke (iii. 16) and in John (i. 25, 26, 31–33; iii. 26). It is plain from this how John prepared the way.

690. As to the Baptism of John: that represented the cleansing of the external man, but the Baptism which is at this day with Christians represents the cleansing of the internal man, which is regeneration. We therefore read that John baptized with water, but that the Lord baptizes with the Holy Spirit and with Fire; and the Baptism of John is therefore called the Baptism of repentance (Matt. iii. 11; Mark i. 4, 5; Luke iii. 3, 16; John i. 25, 26, 33; Acts i. 22; x. 37; xviii. 25). The Jews who were baptized were merely external men, and the external man without faith in Christ cannot become internal. That they who were baptized with John's Baptism became internal men

when they received faith in Christ, and were then baptized in the name of Jesus, may be seen in the Acts of the Apostles (xix. 3–6).

691. Moses said to Jehovah, *Show me Thy glory*. Jehovah said to him, *Thou canst not see My face, for there shall no man see Me and live*. And He said, *Behold there is a place where thou shalt stand upon a rock; and I will put thee in a cleft of the rock, and will cover thee with My hand while I pass by; and when I shall have removed My hand, thou shalt see My back parts, but My face shall not be seen* (Ex. xxxiii. 18–23). The reason why man cannot see God and live, is that God is Love itself, and Love itself or Divine Love in the spiritual world appears to the angels as a Sun, distant from them as the sun of our world is distant from men; wherefore, if God, Who is in the midst of that Sun, were to come near to the angels, they would perish, as men would if the sun of the world were to come near to them; for it is equally burning. For this reason there are perpetual temperatures which modify and moderate the heat of that love, so that it may not flow-in into heaven as it is in itself; for the angels would thus be consumed. Therefore when the Lord shows Himself more fully present in a heaven, the impious who are beneath the heaven begin to lament, to be tortured, and to become lifeless; they therefore flee into caves and clefts of the mountains, crying, Fall on us, and hide us from the face of Him that sitteth on the throne (Apoc. vi. 16; Isa. ii. 19, 21). The Lord Himself does not descend, but an angel with a sphere of love from the Lord about him. I have several times seen the impious terrified by that descent, as if they saw death itself before their eyes, some precipitating themselves deeper and deeper into hell, and some driven to fury. It was for this reason that the children of Israel prepared themselves for three days before the descent of Jehovah the Lord upon mount Sinai, and that the mount was fenced about, lest any one should come near and die (Ex. xix.). It was similar with the holiness of Jehovah the

Lord in the decalogue then promulgated, and written on two tables by the finger of God, and afterward deposited in the ark, upon which in the tabernacle was placed the mercy-seat, and upon this the cherubs, that no one might touch that holiness immediately with hand or eye; and neither could Aaron come near to it but once a year, after having made expiation for himself by sacrifices and offerings of incense. Hence, also, many thousands of the people of Ekron and Bethshemesh died, merely because they looked upon the ark (1 Sam. v. 11, 12; vi. 19); and Uzzah also, because he touched it (2 Sam. vi. 6, 7). These few things illustrate with what a curse and destruction the Jews would have been smitten, if they had not been prepared by John's Baptism for receiving the Messiah Who was Jehovah God in the Human form, and unless He had assumed the Human, and so revealed Himself; also that they were prepared by this, that in heaven they were enrolled and numbered with those who in heart expected and desired the Messiah, and owing to this angels then were sent and made their guardians.

692. To this I will add these RELATIONS. FIRST: While returning home from a school of wisdom [see n. 48], I saw on the way an angel in clothing of a violet color. He joined me at my side, and said, "I see that you have come from a school of wisdom, and that you have been made glad by what you heard there; and as I perceive that you are not fully in this world, because you are at the same time in the natural world, and do not therefore know of our Olympic gymnasiums where the old Sophi meet, and learn from those who have lately come from your world what changes and successions of state wisdom has undergone and is still undergoing, if you wish I will conduct you to a place where dwell many of the ancient Sophi and their sons, that is, their disciples." And he conducted me to the border-land between the north and the east; and when I looked forward into it from a height, lo! a city appeared, and at one

side of it two hills, the one nearer to the city being the lower. And the angel said to me, "That city is called Athenæum, the lower hill Parnassium, and the higher Heliconeum. They are so named because in and around the city sojourn the old sages of Greece, such as Pythagoras, Socrates, Aristippus, and Xenophon, together with their disciples and scholars." I asked about Plato and Aristotle; and he said that they and their followers dwell in another region, because they taught rational things which belong to the understanding, but the others morals which pertain to the life. He said that studious persons are frequently sent from the city Athenæum to the *literati* of the Christians, that they may be told what they think at this day concerning God, the creation of the universe, the soul's immortality, the state of man relative to that of beasts, and other matters of interior wisdom. He said also that a herald had this day proclaimed a meeting, an indication that those who had been sent out had met with new-comers from the earth, from whom they heard curious things. And we saw many going out of the city and from the neighboring parts, some having laurels on their heads, some holding palms in their hands, some with books under their arms, and some with pens under the hair of the left temple. We mingled with them and ascended in their company; and lo! on the hill was an octagonal palace which they called the Palladium; and we went in. And behold, there were eight hexagonal alcoves there, in each one of which was a library, and also a table at which sat those with the laurel; and in the Palladium itself were seen seats cut in stone, upon which the others sat down. And then a door opened at the left, through which were ushered two visitors, lately come from the earth; and after salutations, one of those who wore the laurel asked them, "*What news from earth?*" And they replied, "The news is that there have been found in the forest human beings like beasts, or beasts like human beings, but that from the face and body they were recognized as having

been born human beings, but left or lost in the forest when two or three years old. It was said that they were not able to express by sound any thing of thought, nor could they learn to articulate any word; also that they did not, like beasts, know the food suitable for themselves, but put into their mouths things found in the forest, both clean and unclean. And many such things are told of them. From which some learned men among us have conjectured and some have concluded many things respecting the state of men relative to that of beasts." Hearing this, some of the ancient Sophi asked, "What do they conjecture and conclude from those facts?" And the two visitors answered, "Many things; which, however, may be referred to the following: 1. That man from his nature, and also from birth, is more stupid and thus of less account than any beast; and that so he goes on to be, if not instructed. 2. That he can be instructed, because he has learned to make articulate sounds, and thence to speak; and that by this means he began to express his thoughts, and this successively more and more, until he became able to bring out the laws of society, many of which however are impressed upon beasts from birth. 3. That rationality belongs as much to beasts as to men. 4. Wherefore if beasts had been able to speak, they would reason on any subject as skilfully as men; a proof of which is, that they think from reason and prudence as much as men. 5. That understanding is a mere modification of light from the sun, heat co-operating, and the ether being the medium; so that it is merely an activity of interior nature, and that this can be exalted even so far as to appear like wisdom. 6. That it is therefore vain to believe that man lives after death any more than the beast, except, perhaps, that for some days after death, from the exhalation of the life of the body, he may appear as a mist in the form of a ghost, before he is dissipated into nature; almost as a shrub raised from the ashes appears in the likeness of its own form. 7. Consequently that religion, which teaches a life

after death, is an invention to hold the simple in bonds by its laws, from within, as they are held from without by the laws of the state." To this they added that the merely ingenious so reason, but not the intelligent. And they were asked, "What do the intelligent say?" They answered that they had not heard, but that they supposed [that they did not reason] so.

Hearing this, all who were sitting at the tables exclaimed, "Oh what times there are now on earth! Alas, what changes wisdom has undergone! Is it not turned into an infatuated ingenuity? The sun has gone down, and is beneath the earth, directly opposite to its noonday height. Who may not know from the evidence presented in those left in the forest and found again that man is such if not instructed? Is he not what instruction makes him? Is he not born more ignorant than the beasts? Must he not learn to walk and to talk? If he did not learn to walk, would he raise himself erect upon his feet? And without learning to talk, would he mutter any thing of thought? Is not every man what instruction makes him? insane from falsities, and wise from truths. And is not one who is insane from falsities in the full fantasy of being wiser than he who is wise from truths? Are there not fools and madmen who are no more men than those found in the forest? Are not those who are wholly destitute of memory like them. From all this we have concluded that man without instruction is not man nor beast, but a form capable of receiving into itself that which makes the man; and so that he is not born a man, but becomes a man; also that man is born such a form as to be an organ recipient of life from God, to the end that he may be a subject into which God may bring every good, and make blessed for ever by union with Himself. We perceive from your remarks that wisdom is at this day so far extinguished or infatuated, that nothing whatever is known of the state of the life of men relative to that of beasts;

hence it is that they do not know the state of man's life after death; but they who are able to know this, and yet do not wish to know, and hence deny it, as many of your Christians do, we may liken to those found in the forest; not that they have become thus stupid from lack of instruction, but they have made themselves so by the fallacies of the senses, which are the darkness of truths."

But just then some one standing in the middle of the Palladium, holding a palm in his hand, said, "Unfold, I pray, this arcanum; how man, having been created a form of God, could be changed into a form of the devil. I know that the angels of heaven are forms of God, and that the angels of hell are forms of the devil; and the two forms are opposite to each other, the latter being forms of insanity, the others of wisdom. Tell me, therefore, how man, created a form of God, could pass from day into such a night as to be able to deny God and eternal life." To this the teachers made answer in order, first the Pythagoreans, next the disciples of Socrates, and afterward the others. But there was among them a certain Platonist, who spoke last, and his opinion prevailed. This was, that men of the Saturnian or golden age knew and acknowledged themselves to be forms recipient of life from God, and that wisdom was therefore inscribed on their souls and hearts, and consequently that they saw truth from the light of truth, and by means of truths they had a perception of good from the enjoyment belonging to the love of it. But as the human race in succeeding ages had receded from the acknowledgment that all the truth of wisdom and hence the good of love with them, continually flowed-in from God, they ceased to be dwelling-places of God, and discourse with God then ceased also, and consociation with angels. For the interiors of their minds were bent from their direction which had been upraised to God by God, into a direction more and more oblique, outward into the world, and so to God by God through the world; and at

length they were inverted to the opposite direction, which is downwards to self. And as the man who is interiorly inverted and thus turned away, cannot look to God, men separated themselves from Him, and became forms of hell and so of the devil. From this it follows that in the first ages they acknowledged in heart and soul, that they had all the good of love, and hence all the truth of wisdom, from God, and also that these were God's in them; thus that they were mere receptacles of life from God, and were therefore called images of God, sons of God, and born of God; but that in succeeding ages they acknowledged this not with heart and soul, but with a kind of persuasive faith, afterward with a historic faith, and finally with the lips only; and to acknowledge a thing like this with the lips only, is not to acknowledge, yes, it is to deny it in heart. From this it may be seen of what quality is wisdom at this day on earth and among Christians, although they can be inspired by God from a written revelation, while they know not the distinction between man and beast. And therefore many believe that if man lives after death, a beast is to live also; or, that as a beast does not live after death, neither is man to live. Has not our spiritual light, which illuminates the sight of the mind, become thick darkness with them? and has not their natural light, which only illuminates the sight of the body, become brightness to them?

After this they all turned to the two visitors, and thanked them for their company and for what they had told them; they also begged them to report to their brethren what they had heard. The visitors answered that it was for them to confirm their brethren in this truth, that as far as they attribute all the good of charity and the truth of faith to the Lord and not to themselves, so far they are men, and become angels of heaven.

693. Second Relation. Some weeks after this I heard a voice from heaven saying, "Lo! there is again a meet-

ing on Parnassium; come, we will show you the way." I went, and when I was near I saw one standing on Heliconeum with a trumpet, with which he proclaimed and summoned the meeting. And I saw them as before going up from the city Athenæum and its borders, and in their midst three novitiates from the world. These three were from among Christians; one was a priest, a second a politician, and the third a philosopher. They were entertaining them on the way with varied conversation, especially about the ancient wise men whom they named. The novitiates asked whether they should see them. They were told that they would, and that they might salute them if they wished, as they were affable. They asked about Demosthenes, Diogenes, and Epicurus; it was answered, "Demosthenes is not here, but with Plato; Diogenes with his scholars sojourns at the foot of Heliconeum, because he accounts worldly things as of no moment, and revolves in his mind heavenly things only; Epicurus dwells on the border toward the west, and does not come among us because we distinguish between good affections and evil affections, and say that good affections are in unity with wisdom and that evil affections are against wisdom." When they ascended the hill Parnassium, some guards brought water from a fountain there in crystal cups, saying, "This is water from the fountain which, according to the fable of the ancients, was broken through by the hoof of the horse Pegasus, and afterward consecrated to the nine virgins; but by the winged horse Pegasus they understood the understanding of truth, by means of which is wisdom; by his hoofs they understood the experiences through which is natural intelligence; and by the nine virgins, cognitions and knowledges of every kind. These things are now called fable, but they were correspondences, from which the men of the earliest age spoke." Their companions then said to the three visitors, "Be not surprised; the guards have been instructed to speak so; and drinking

water from the fountain, we understand as meaning to be instructed concerning truths, and, by means of truths, concerning goods, and so to be wise." After this they entered the Palladium, and with them the three novitiates from the world, the priest, the politician, and the philosopher. Then those wearing the laurel, who were sitting at the tables, asked, "*What news from earth?*" And they replied, "This is new, that a certain man professes to talk with angels, and to have his sight open into the spiritual world as fully as into the natural; and from that world he brings many new things, among which are these: That man lives a man after death, as he before lived in the world; that he sees, hears, and speaks as he did before in the world; that he is clothed and wears ornaments as before in the world; that he hungers and thirsts, eats and drinks, as before in the world; that he enjoys conjugial delight as before in the world; that he sleeps and wakes as before in the world; that there are there lands and lakes, mountains and hills, plains and valleys, springs and rivers, paradises and groves; also that there are palaces and houses there, and cities and villages, as in the natural world; and again that there are writings and books, employments and business, also precious stones, gold and silver; in a word, that the things which are on earth, one and all, are there, those in the heavens being infinitely more perfect, with the sole difference that all things in the spiritual world are of spiritual origin and are therefore spiritual, because they are from a Sun there which is pure love; and that all things which are in the natural world are of natural origin, and are therefore natural and material, because they are from the sun there which is pure fire. In a word, he says that man after death is perfectly a man, yes, more perfectly than before in the world; for before, in the world, he was in a material body, but in this he is in a spiritual body." When this was said, the ancient wise men asked, "What do they think of those things on earth?" The three re-

plied, "We ourselves know that they are true, because we are here, and have examined and searched into them all; and we shall therefore tell what they said and reasoned about them on earth." And then the *priest* said, "Those of our order, when they first heard those things, called them visions, then fictions; afterward they said that the man saw spectres, and at last they hesitated, and said, 'Believe, if you will; we have hitherto taught that man is not to be in a body after death until the day of the last judgment.'" It was then asked, "Are there not some intelligent persons among them, who are able to demonstrate and convince them of the truth that man lives a man after death?" The priest said, "There are some who demonstrate it, but they do not convince. They who demonstrate it say that it is contrary to sound reason to believe that a man does not live a man until the day of the last judgment, and that meanwhile he is a soul without a body. [They say], What is a soul, and where is it meanwhile? Is it a breath, or something like wind, floating in the air, or an entity hidden in the midst of the earth? Show us its whereabouts. Have the souls of Adam and Eve, and of all who have lived since, for these six thousand years or sixty centuries, still been flying about the universe, or are they kept shut up in the very centre of the earth, awaiting the last judgment? What could be more anxious and wretched than such a waiting? May not their lot be compared to that of men bound with chains and fetters in prisons? If such were the lot of man after death, would it not be better to be born an ass than a man? Moreover, is it not contrary to reason to believe that the soul can be reclothed with its body? Is not the body eaten up by worms, mice, and fishes? Can the bony skeleton, burnt up by the sun or fallen into powder, be covered with that new body? How will those cadaverous and ill-smelling things be collected and united to the souls? But when they hear such arguments, they do not answer them with

any thing from reason, but cling to their faith, saying, 'We hold reason under obedience to faith.' As to the gathering of all from the graves at the day of the last judgment, they say, 'This is the work of omnipotence.' And when they name omnipotence and faith, reason is exiled, and I may say that sound reason is then as naught, or with some is like a spectre; yes, they can say to sound reason, 'You are crazy.'" Having heard this, the wise men of Greece said, "Are not those paradoxes dissipated of themselves, as contradictions? and yet in the world at this day even sound reason cannot dissipate them. What greater paradox can be believed than that which is told of the last judgment, that the universe is then to pass away, and that the stars of heaven will then fall to the earth which is smaller than they? and that the bodies of men, either carcasses then, or mummies consumed by men, or mere atoms, are to unite again with their souls? When we were in the world, we believed in the immortality of men's souls from the inductions which reason afforded us, and we also designated places for the blessed which we called the Elysian fields; and we believed that souls were human effigies or shapes, but subtle because spiritual." After these remarks, they turned to the second visitor, who in the world had been a *politician.* He confessed that he had not believed in a life after death, and that he had thought of the new things that he had heard about it as fictions and inventions. [He added], "Meditating upon that life, I said, How can souls be bodies? Does not all of the man lie dead in the sepulchre? Is not the eye there? How can he see? Is not the ear there? How can he hear? Whence has he a mouth to speak with? If any thing of the man were to live after death, would it be other than spectre-like? and how can a spectre eat and drink, and how can it enjoy conjugial delight? Whence does it have clothing, house, food, and other things? And spectres, which are airy images, seem to be, and yet are not. These and similar

thoughts I had in the world concerning the life of man after death. But now, since I have seen every thing, and touched every thing with my hands, I am convinced by the very senses that I am a man as in the world, even so that I know no other than that I live as I formerly lived, with the difference that my reason is now more sound. I have more than once been ashamed of my former thoughts." The *philosopher* told similar things concerning himself, with this difference, however, that the new things that he had heard respecting a life after death, he classed among the opinions and hypotheses which he had collected from both ancients and moderns. When they heard these things the Sophi were astounded; and those who were of the Socratic school said that they perceived by this news from earth that the interiors of human minds were successively closed up, and that faith in falsity now shines in the world like truth, and fatuous ingenuity like wisdom, and that the light of wisdom since their times has lowered itself from the interiors of the brain into the mouth beneath the nose, where it appears before the eyes as a brightness of the lip, and the speech of the mouth thence appeared like wisdom. Having heard these things one of the tyros there said, "And how stupid are the minds of those who now dwell on earth! Would that the disciples of Heraclitus and of Democritus were here, those who laugh at every thing and those who weep at every thing, and we should hear great laughter and great weeping." After the business of the meeting was finished, they gave to the three novitiates from earth badges of their authority, which were thin plates of copper on which some hieroglyphics were engraved, with which they departed.

694. THIRD RELATION. Some time afterward I looked toward the city Athenæum, of which something was said in a former Relation, and I heard an unusual clamor from it; there was in it something of laughter, in this something of indignation, and in this something of sadness; but yet that

clamor was not therefore discordant, but there was a concordance of sound, because one [of these elements] did not co-exist with another, but one was within another. In the spiritual world variety and commingling of affections are perceived distinctly in a sound. At a distance I asked what was the matter. And they said, "A messenger has arrived from the place where new-comers from the Christian world first appear, who says that he has heard from three persons there, that in the world from which they came they believed with the others there that after death the blessed and happy would have perfect rest from labors; and that because administrations, offices, and work are labors, there would be rest from them. And as those three have now been brought hither by the messenger whom we sent out, and stand waiting at the door, a clamor has arisen; and after consultation it was decided that they should not be introduced into the Palladium on Parnassium like the former visitors, but into the great audience-hall there, that they might tell their news from the Christian world; and some have been delegated to formally introduce them." As I was in the spirit (and to spirits distances are according to the states of their affections), and as I then had an affection for seeing and hearing them, I seemed to myself to be there present; and I saw them introduced and heard them speak. In the audience-hall the seniors or wiser ones sat at the sides, and the others in the middle, and in front of these latter was a raised floor. Hither the three visitors, together with the messenger, were conducted through the middle of the audience-hall by the younger ones in formal attendance. And when silence was obtained, they were saluted by a certain Elder there, and were asked, "*What news from earth?*" And they said, "There are many new things; but pray tell us to what subject your inquiry refers." The Elder replied, "*What news from earth respecting our world and respecting heaven?*" They answered: "When we first came into this world, we heard that in it and in

heaven there are administrations, ministries, employments, business, pursuits of all kinds of learning, and wonderful work; and yet our belief was that after migration or transfer from the natural world into this spiritual world, we were to come into eternal rest from labors; and what are employments but labors?" To this the Elder replied: "By eternal rest from labors did you understand eternal idleness, in which you would constantly sit and lie, inhaling delights with the breast, and drinking-in joys with the mouth?" To this the three visitors, smiling pleasantly, said that they had some such opinion. And then they were answered: "What have joys, and delights, and thence happiness, in common with idleness? From idleness the mind collapses, and is not expanded; or the man is deadened and not vivified. Suppose some one sitting in utter idleness, his hands hanging down, his eyes cast down or withdrawn [from every object], and suppose him to be at the same time surrounded by an aura of gladness; would not a lethargy seize both his head and body, and the vital expansion of his face give place to contraction, and would not he at last with relaxed fibres nod and nod until he fell to the ground? What keeps the whole bodily system expanded and tense but the tension of the mind [*animus*]? And whence comes the mind's tension but from labors in administration and from work, when these are performed from enjoyment in them? I will therefore tell you news from heaven, that there are there administrations, ministries, judicial tribunals greater and less, as also mechanical arts, and trades." The three visitors, when they heard that there were greater and lesser judicial tribunals in heaven, said, "Why those? Are not all in heaven inspired and led by God, and do they not therefore know what is just and right? What need then of judges?" And the Elder replied, "In this world we are instructed, and we learn what is good and true, also what is just and equitable much as in the natural world; and we learn these things not immediately from God, but mediately through others;

and every angel, like every man, thinks truth and does good as from himself, and this, according to the state of the angel, is mixed and not pure: and further, among the angels there are the simple and the wise; and the wise must judge, when the simple from simplicity and from ignorance doubt about what is just or depart from it. But as you are yet new in this world, follow me into our city, if it be your good pleasure, and we will show you all things." And they left the audience-hall, and some of the seniors also accompanied them. And first they entered a large library, which was divided into smaller collections according to the different branches of knowledge. The three visitors seeing so many books were amazed, and said, "There are books, too, in this world! Whence come the parchment and paper? whence the pens and ink?" The seniors replied, "We perceive that in the former world you believed this world to be empty because it is spiritual; and this you believed because concerning the spiritual you cherished an idea abstracted from the material; and what is abstracted from the material appeared to you like nothing, thus like a vacuum; when nevertheless here is a fulness of all things; all things here are SUBSTANTIAL, not material; and material things originate from the substantial. We who are here are spiritual men, because we are substantial and not material. Hence it is that all things which exist in the natural world are found here in their perfection, even books and writings, and many things besides." When the three visitors heard the word *substantial* mentioned, they thought that this was so, because they saw the written books and because they heard the statement that matter is by origin from substance. That they might be still further convinced of these things, they were taken to the abodes of the writers who were transcribing those things that had been written by the wise men of the city; and they examined the writings, and wondered that they were so neat and finished. After this they were conducted to the museums, gymna-

siums, and colleges, and the places where their literary schools [or games *ludi*] were held, some of which were called the schools (or games) of the Heliconides, some of the Parnassides, some of the Athenæides, and some of the Virgins of the fountain. They said that the latter were so named, because virgins signify affections for knowledges, and according to the affection for knowledges every one has intelligence. The schools, so called, were spiritual exercises and trials of skill. They were afterward conducted about the city to the rulers (*moderatores*), administrators, and their subordinate officers, and by the latter to view the wonderful works which their artificers execute in a spiritual manner. After these things had been seen, the Elder spoke with them again about the eternal rest from labors into which the blessed and happy come after death, and said: "Eternal rest is not idleness, inasmuch as idleness produces a languor, torpor, stupor, and drowsiness of the mind and hence of the whole body, and these are not life but death, still less is it the eternal life in which the angels of heaven are. Eternal rest is therefore a rest that dispels those conditions, and causes man to live; and this is nothing else than what elevates the mind; it is therefore some pursuit and work by which the mind is aroused, enlivened, and delighted; and this is effected according to the use from which, in which, and for which it works. Hence it is that the universal heaven is regarded by the Lord as containing uses, and every angel is an angel according to use. The enjoyment in use bears him on, as a favoring current does a ship, causing him to be in eternal peace and in the rest of peace. Eternal rest from labors is thus understood. That an angel is alive according to the application of the mind from use is clearly manifest from this, that every one has conjugial love with its manhood, its potency, and delights, according to his application to the genuine use in which he is." After those three visitors were confirmed in this, that eternal rest is not idleness but is the enjoy-

ment in some work that is for use, some virgins came with their handiwork, things embroidered and woven, and presented these to them. And while those novitiate spirits were going away, the virgins sang an ode, in which with angelic melody they expressed the affection for works of use with its charms.

695. Fourth Relation. At the present day most of those who believe in a life after death, also believe that in heaven their thoughts will be only devotions, and their words prayers; and that all these, together with the expressions of the face and the actions of the body, will be simply glorifications of God; and their houses, so many houses of worship or sacred buildings; and thus that all will be priests of God. But I can affirm that the holy things of the church do not there occupy their minds and homes any more than in the world where the worship of God is celebrated, although they occupy them more purely and interiorly; but that there, in their excellency, are the various things that pertain to civil prudence and to rational erudition. One day I was taken up into heaven, and was conducted into a society there in which were the Sophi who in ancient times excelled in erudition, owing to their study and meditation upon such things as belonged at once to reason and to use, and who were now in heaven because they believed in God and now in the Lord, and loved the neighbor as themselves. And afterward I was introduced into an assembly of them, and was there asked whence I came; I told them that in body I was in the natural world, but in spirit in their spiritual world. Hearing this, those angels were made glad, and inquired, "What do they know and understand about *Influx* in the world where you are in body?" And then, having recollected what I had gathered on that subject from the discourses and writings of celebrated men, I replied that they did not yet know of any influx from the spiritual world into the natural world, but of the influx of nature into things endowed with natural

qualities (*naturata*), as of the sun's heat and light into animate bodies, as also into trees and shrubs, which are thereby all made to live; and, on the other hand, of the influx of cold into the same, whereby they are made to die; and furthermore, of the influx of light into the eye, whence comes sight, of sound into the ear, whence hearing, of odor into the nostrils, whence smell; and so on. In addition to this, the learned of this age reason diversely respecting an influx of the soul into the body and of the body into the soul, and about this they divide into three parties, — as to whether the influx is of the soul into the body (which they call *occasional*, from the occasion [presented by] things falling on the senses of the body), or whether there is an influx of the body into the soul (which they call *physical*, because objects fall upon the senses, and from them upon the soul), or whether there is a simultaneous and instantaneous influx into the body and at the same time into the soul (which they term *pre-established harmony*). Nevertheless each thinks that the influx to which he holds is within nature. Some believe the soul to be a particle or drop of ether, some that it is a little ball or spark of light, and others that it is some entity that hides itself in the brain. They indeed call this or that spiritual which is the soul to them, but by spiritual they mean a purer natural; for they do not know any thing of the spiritual world and of its influx into the natural world and they therefore remain within the sphere of nature; in this they go up and down, and into it they raise themselves, as eagles into the air; and those who stay in nature are like the nations of some island in the sea who do not know that there is any land beyond them, and that they are like fishes in a stream which do not know that there is air above their waters. Therefore, when mention is made to them of a world distinct from their own, where angels and spirits dwell, and they are told that all the influx into men is from that world, and also the interior influx into the trees, they stand

amazed as if they were listening to some visionary tales about ghosts, or to the nonsense of astrologers. Excepting the philosophers, in the world where I am in body our people do not think and speak of any influx but that of wine into cups, of food and drink into the stomach, of taste into the tongue, and also, it may be, of the influx of air into the lungs, and so on; and if they hear any thing said about an influx of the spiritual world into the natural, they say, "If it flows-in, let it flow; what is the advantage or use of knowing it?" And they go away; and when talking afterward about what they have heard of that influx, they play with it as some play with pebbles between their fingers.

I afterward talked with the angels about the wonders that exist from the influx of the spiritual world into the natural; as about the grubs which become butterflies, also about bees and drones, and the wonderful things respecting silk-worms, and also about spiders; [saying] that the inhabitants of the earth ascribe those things to the light and heat of the sun, and thus to nature; and what I have often wondered at, by means of them they confirm themselves in favor of nature; and by the confirmations in favor of nature they bring sleep and death upon their minds and become atheists. I then related wonderful things about plants; as that they all progress in proper order from seed even to new seeds; just as if the earth knew how to fit and adapt its elements to the prolific principle of a seed, to bring out the germ from it, to expand it into a stem, from this to send out branches and clothe them with leaves, then to make them beautiful with flowers, from the interiors of the flowers to form the rudiments of fruits and develop them, and by them produce seeds like offspring, in order to be born again. But these things, because they have become familiar, usual, and common, by being seen continually and by their yearly recurrence, are not looked upon as wonderful, but as mere effects of

nature; and they have this opinion solely because they are ignorant that there is a spiritual world, and that from the interior this operates upon and actuates the things that exist and are formed in the world of nature and upon its earth, one and all (and it operates as the human mind operates upon the senses and motions of the body), and that the particular things of nature are like tunics, sheaths, and clothing which envelop spiritual things, and proximately produce effects corresponding to the end designed by God the Creator.

696. FIFTH RELATION. I once prayed to the Lord that I might speak with disciples of Aristotle, and at the same time with those of Descartes and of Leibnitz, in order that I might obtain their views of the *Intercourse between the Soul and the Body*. After I had prayed, nine men presented themselves, three of them disciples of Aristotle, three of Descartes, and three of Leibnitz; and they stood around me, the adorers of Aristotle on the left, the followers of Descartes on the right, and the favorers of Leibnitz behind. Far in the distance, and at some distance from each other, three persons were seen, appearing to be crowned with laurel; and from perception which flowed-in from heaven, I recognized them as those leaders or great teachers themselves. A man stood behind Leibnitz, holding the skirt of his garment, who was said to be Wolf. When the nine men saw each other, they at first saluted and addressed each other in courteous tones. But just then a spirit with a torch in his right hand rose up from the lower regions, and waved the torch before their faces. Thereupon they became enemies, three parties of them, and looked at each other with fierce countenances; for the lust of altercation and dispute seized them. The Aristotelians, who were also schoolmen, then began, by saying, "Who does not see that objects flow-in through the senses into the soul, as one passes through a door into a chamber, and that the soul thinks according to the influx? When a lover sees

the beautiful virgin or bride, does not his eye sparkle, and bear the love of her to the soul? When a miser sees bags of money, is there not a burning for them in every sense, and does not this introduce itself therefrom into the soul, and excite the desire to possess them? When a proud man hears another praising him, does he not prick up his ears, and do not these transmit the praises to the soul? Are not the senses of the body like entrance-halls, through which alone there is ingress to the soul? From these examples and innumerable others like them, who can draw any other conclusion than that influx is from nature, or is physical?" The followers of Descartes, holding their fingers beneath the forehead at these remarks, and now withdrawing them, replied by saying, "Alas, you speak from appearances. Do you not know that it is not the eye that loves the virgin or bride, but the soul? And that the sense of the body does not from itself desire the money in the purse, but from the soul? And again, that in no other way do the ears take in the praises of flatterers? Is it not perception that causes sensation? and perception belongs to the soul, not to the organ. Tell, if you can, What causes the tongue and lips to speak but thought? and what causes the hands to work but will? and thought and will belong to the soul. Thus what but the soul causes the eye to see, the ears to hear, and the other organs to feel, to attend to objects and turn toward them? From these examples and innumerable others like them, any one who is wise above the sensual things of the body concludes that there is not an influx of the body into the soul, but of the soul into the body. This is called by us occasional and also spiritual influx." When this was heard, the three who stood behind the former triads and who favored Leibnitz, raised the voice and said, "We have heard the arguments on both sides, and have compared them, and have perceived that in many respects the first arguments are the stronger, while in many the last are the stronger. We therefore, if permitted, will

settle the dispute." Being asked how they would do this, they said: "There is no influx of the soul into the body, and none of the body into the soul; but there is a unanimous and instantaneous operation of both together, which a celebrated author has designated by a beautiful term, calling it pre-established harmony." After this the spirit appeared again with the torch in his hand, but this time in his left, and waved it at the backs of their heads, whereby the ideas of all of them became confused, and they cried out together, "Neither our souls nor our bodies know what side we are to take; therefore let us decide this dispute by lot; we will favor what comes out first by lot." And they took three slips of paper, on one of them they wrote Physical Influx, on a second Spiritual Influx, and on the third Pre-established Harmony. They put the three papers into a cap, and chose one of their number to draw; he put his hand into the cap and drew out the paper on which was written Spiritual Influx. When they saw this and read it, they all said (some, however, speaking in a clear and flowing and some in a faint and restrained tone), "We favor that, because it came out first." But then an angel suddenly stood near and said, "Do not believe that the little paper in favor of Spiritual Influx came out by chance, it came providentially; for you, because you are in confused ideas, do not see its truth; but the paper offered itself to the hand, that you may favor it."

697. SIXTH RELATION. I once saw not far from me a meteoric display: I saw a cloud divided into little clouds, some of which were blue, and some dark; and I saw them dashing against each other, as it were; rays of light glittered in streaks across them, which now seemed sharp like pointed swords, now blunt like broken swords; those streaks now ran out toward each other, and now drew back into themselves, just like combatants. In this way those little clouds of different colors seemed as it were to be fighting with each other, but they were playing. And as this mete-

oric display did not seem to be far from me, I raised my eyes and looked at it intently; and I saw boys, young men, and old men entering into a house built of marble, with a substructure of porphyry. That phenomenon was over this house. And then addressing one of those who were entering, I asked him what was there. He replied, "That is a gymnasium where young men are initiated into various things belonging to wisdom." Hearing this, I entered with them; I was in the spirit, that is, in a state like that of the men of the spiritual world, who are called spirits and angels. And behold, in that gymnasium in front was seen a desk, in the centre were benches, round about the sides were seats, and over the entrance was an orchestra. The desk was for the young men who were to give answer to the problem to be proposed at that time, the benches were for the hearers, the seats at the sides for those who had answered wisely on former occasions, and the orchestra for the seniors who were to be arbiters and judges. In the middle of the orchestra was a pulpit, where there sat a wise man whom they called the head teacher; and he proposed the problems to which the young men were to answer from the desk. And after they were assembled, the man arose from the pulpit and said: "Make answer now, I pray, to this problem, and solve it if you can: *What is the soul, and what its quality?*" All were amazed when this was heard, and murmured; and some of the assembly seated on the benches exclaimed, "What man even from the Saturnian age to our own, has by any rational thought been able to see and conclude what the soul is? Still less has any one been able to see and conclude what its quality is. Is not this above the sphere of the understanding of any?" But to this it was replied from the orchestra, "This is not above the understanding, but in it, and before it; only answer." And the young men arose who were chosen that day to go up to the desk and make answer to the problem. There were five who had been examined by the seniors and found to

possess much sagacity, and who then were sitting beside the desk on sofas; and afterward these went up in the order in which they sat. Each one, when he was to go up, put on a silk tunic of an opaline color, and over it a gown of soft wool inwoven with flowers, and also a cap, on the top of which was a rosette encircled by small sapphires. And I saw the first one so clothed, as he went up, and he said: "What the soul is, and what its quality is, has been revealed to no man since the day of creation; it is an arcanum among the treasures of God alone. But this much has been discovered, that the soul has her residence in man like a queen; where her court is, learned masters indeed have guessed; some, that it is in the little tubercle between the cerebrum and the cerebellum, which is called the pineal gland; they have devised a seat for the soul in this, because the whole man is governed from those two brains, and that tubercle regulates them; wherefore this, which regulates the brains at its will, also regulates the entire man from head to foot." He also said, "This, therefore, seemed like the truth or to be probable to many in the world; but after their time it was rejected as a fiction." After he had said this he put off the gown, tunic, and cap, which the second of those chosen then put on and entered the desk. What he delivered concerning the soul was, that throughout all heaven and all the world none knows what the soul is, and what its quality is. "This is known," he said, "that there is a soul, and that it is in man, but where, is a matter of conjecture; this much is certain, that it is in the head, for there the understanding thinks, and there the will intends, and in the fore part of the head, that is, in the face, are man's five sensories; to all of those life is given only by the soul which resides within the head. But where its court there is, I dare not say; but I have agreed, now with those who have assigned it a seat in the three ventricles of the brain, now with those who have assigned it in the striated bodies, now with those who fix it in the medullary sub-

stance of either brain, now with those who seat it in the cortical substance, now with those who give it a seat in the *dura mater*. For there have not been wanting the white pebbles [as suffrages] in favor of each one of these as the seat, on the ground of evidence: in favor of the three ventricles in the brain, on the ground that they are the receptacles of the animal spirits, and of the lymph of every variety belonging to the brain; in favor of the striated bodies, on the ground that they form the marrow through which the nerves go forth, and through which both brains are continued into the spinal column, and from this column and that substance emanate the fibres from which the whole body is woven; in favor of the medullary substance of both brains, since that is a collection in mass of all the fibres that are the rudiments of the whole man; in favor of the cortical substance, on the ground that the first and the last ends are there, and hence the principles of all the fibres, and thus of the senses and motions; in favor of the *dura mater*, because that is the general covering of both brains, and extends itself therefrom by a kind of continuity over the heart and the viscera of the body. As for myself, I do not decide in favor of one more than another. Do you decide, I beg of you, and choose what you prefer." Having said this, he descended from the desk, and handed the tunic, gown, and cap to the third, who stepping up to the desk spoke as follows: "What have I, a young man, to do with a question so sublime? I appeal to the learned men sitting here beside me; I appeal to you wise men in the orchestra; yes, I appeal to the angels of the highest heaven, whether any one from his own rational light can acquire for himself any idea respecting the soul. But respecting its seat in man, like others I can speak as a seer, and speaking so I say that it is in the heart and thence in the blood; and I divine that this is so, because the heart by its blood rules both the body and the head, for it sends forth the great vessel called the aorta throughout the whole body,

and the vessels called the carotid arteries into all parts of the head. It is therefore universally agreed that the soul, from the heart through the blood, sustains, nourishes, and vivifies the whole organic system of both the body and the head. It adds credence to this assertion, that soul and heart are so often mentioned together in the Sacred Scripture, as that *thou shalt love God from the whole soul and from the whole heart;* and that God *creates in man a new soul and a new heart* (Deut. vi. 5; x. 12; xi. 13; xxvi. 16; Jer. xxxii. 41; Matt. xxii. 37; Mark xii. 30, 33; Luke x. 27; and elsewhere); it is also openly stated that *the blood is the soul of the flesh* (Lev. xvii. 11, 14)." On hearing this, some, who were of the canons, cried out, "Learned, learned!" After this, the fourth, having put on the vestments of the other and entered the desk, said: "I, too, suspect that no one is of a genius so subtile and refined that he can see clearly what the soul is and what its quality is; I am therefore of the opinion that, with him who wishes to pry into it, subtilty is wasted on what yields no return. But still, from my boyhood I have continued to credit the opinion of the ancients, that man's soul is in the whole of him and in every part of this whole, and thus that it is both in the head and every part of it, and in the body and every part of it; and that it was an idle invention of the moderns to designate for it a seat in any one place, and not everywhere. Moreover, the soul is a spiritual substance, of which is predicated neither extension nor place, but habitation and impletion. Furthermore, who does not mean life when he names the soul? Is not life in the whole and in every part?" Many of the audience favored these remarks. After him arose the fifth, and arrayed in the same distinguishing dress, he spoke from the desk as follows: "I do not stop to say, Where is the soul, — whether in any one part or in the whole; but from my own store and larder, I will open my mind on the question, What is the soul and what its quality? The soul is not thought of by any one

except as a pure something which may be likened to ether, or air, or wind, in which there is vitality from the rationality which man has above the beasts. This opinion I have based upon this, that when man expires he is said to breathe out or give up the soul or spirit. Hence also the soul as it lives after death is believed to be such a breath, in which there is cogitative life which is called the soul. What else can the soul be? But as I heard those who said from the orchestra that the problem respecting the soul, what it is and what its quality, is not above the understanding, but in it and before it, I ask and beg that you yourselves [who are seated there] will open this eternal arcanum." And the seniors in the orchestra looked at the head teacher who had proposed that problem, and he understood from their nods that they wished him to descend and teach. And forthwith he descended from the pulpit, crossed the auditorium, and entered the desk; and there stretching forth the hand he said, "Listen, I pray. Who does not believe the soul to be man's inmost and most subtile essence? Yet what is essence without a form but a mere thing of reasoning? The soul, therefore, is a form; but what kind of a form shall be told. It is a form of all things of love and all of wisdom; all things of love are called affections, and all of wisdom are called perceptions. These perceptions from the affections and thus with them, make one form, in which are innumerable things in such order, series, and coherence, that they may be called a one; and they may be called a one, because nothing can be taken from this one or added to it, and it be such a form. What is the human soul but such a form? Are not all things of love and all things of wisdom the essentials of that form? and these in man are in the soul, and from the soul in the head and the body. You are called spirits and angels; and in the world you believed that spirits and angels were like wind or ether, and thus minds (*mentes* and *animi*); but now you see clearly that you are truly, really, and actually men,

who in the world lived and thought in a material body; and you know that the material body did not live and think, but the spiritual substance in that body, and you called this the soul, of the form of which you had no knowledge, and yet you have now seen it and still see it. You all are the souls respecting whose immortality you have heard, thought, said, and written so much; and because you are forms of love and wisdom from God, you can never die. The soul therefore is a human form, from which nothing whatever can be taken away, and to which nothing whatever can be added; and it is the inmost form of all the forms of the whole body. And since the forms which are without receive from the inmost form both essence and form, therefore you, even as you appear to yourselves and to us, are souls. In a word, the soul is the man himself, because it is the inmost man; therefore its form is fully and perfectly the human form. Yet it is not life, but it is the nearest receptacle of life from God, and thus God's dwelling-place." Many applauded these remarks, but some said, "We will think about it." I then went home. And lo! in the place of the former meteoric display, there appeared over that gymnasium a bright cloud, without any contending streaks or rays. This cloud passing through the roof brightened the walls; and I heard that they saw writings, and among others this, *Jehovah God breathed into man's nostrils the* SOUL OF LIVES, *and man became a* LIVING SOUL (Gen. ii. 7).

CHAPTER THIRTEENTH.

CONCERNING THE HOLY SUPPER.

I. WITHOUT ACQUAINTANCE WITH THE CORRESPONDENCES OF NATURAL WITH SPIRITUAL THINGS, NO ONE CAN KNOW THE USES AND BENEFITS OF THE HOLY SUPPER.

698. THIS was partially explained in the chapter on BAPTISM, where it was shown that, without an apprehension of the spiritual sense of the Word no one can know what the two sacraments, Baptism and the Holy Supper, involve and effect (which may be seen n. 667–669). It is now said, Without acquaintance with the correspondences of natural with spiritual things, — which is the same thing, because by correspondences the natural sense of the Word is turned into the spiritual in heaven; and because of this, those two senses correspond to each other; wherefore he who has an acquaintance with correspondences can become acquainted with the spiritual sense. But what correspondences are, and what their quality, may be seen in the chapter on the SACRED SCRIPTURE from beginning to end; also in the explanation of the Decalogue, from the first to the last commandment; and as to particulars, in the "Apocalypse Revealed."

699. Who that is truly Christian does not acknowledge that these two sacraments are holy, and indeed that they are in Christendom the holiest things of worship? But who knows where their holiness resides, or whence it is? In the *institution* of the Holy Supper, nothing more is known from the natural sense than that the flesh of Christ is given to eat, and His blood to drink, and that bread

and wine are in place of these. Who can from this think otherwise than that it is holy solely because of the commandment from the Lord? Wherefore the most sagacious men of the church have taught that when the Word is added to the element, it becomes a sacrament. But because the origin of the holiness of this sacrament as so stated does not fall within the understanding, and does not show itself in its elements or symbols, but falls merely into the memory, therefore some observe it trusting that sins are remitted by its means, some because they believe that it sanctifies, some because it strengthens faith and thus also promotes salvation. But those who think lightly of it, attend to its observance only from being accustomed to do so from childhood; and some, because they see no reason in it, neglect it. But the impious turn away from it, saying to themselves, "What is it but a ceremony stamped with holiness by the clergy? For what is there in it but bread and wine? And what is it but a fiction that the Body of Christ which hung upon the cross and His Blood which was then poured out, are distributed to the communicants together with the bread and wine?" And so on.

700. Such ideas respecting this most holy sacrament are at this day cherished throughout all Christendom, solely because they accord with the sense of the letter of the Word; and the spiritual sense, in which alone the use and benefit of the Holy Supper are displayed in their truth, has been hitherto hidden, not having been disclosed till the present time. This sense is now first disclosed, because there has hitherto been Christianity only in name, and with some persons some shadow of it; for men have not heretofore approached and worshipped the Saviour Himself immediately as the one only God in Whom is the Divine Trinity, but only mediately; which is not to approach and worship, but merely to venerate Him as the cause for the sake of which man has salvation; and this is not the essential but the mediate cause, which is beneath

and exterior to the essential. But, however, because real Christianity is now beginning to dawn, [and] the Lord is now establishing a New Church meant by the New Jerusalem in the Apocalypse, wherein God the Father, the Son, and the Holy Spirit are acknowledged as one because in one Person, it has pleased the Lord to reveal the spiritual sense of the Word in order that this church may come into the very use and benefit of the sacraments, Baptism and the Holy Supper; and this is done when men see with the eyes of their spirit, that is, with the understanding, the holiness concealed therein, and apply it to themselves by the means which the Lord has taught in His Word.

701. The holiness of the sacrament here treated of, without the opening of the spiritual sense of the Word, or what is the same, without a revelation of the correspondences of natural with spiritual things, can no more be spiritually acknowledged than a treasure hid in a field. The field is not valued more highly than any common one; but when it is discovered that there is a treasure in it, the field is valued at a great price, and then the purchaser gathers to himself wealth from it; still more so when it is ascertained that there is a treasure in it more precious than all gold. Without the spiritual sense this sacrament is like a closed house full of jewels and treasures, which is passed by like any other house on the street; though because the clergy built its walls of marble and covered its roof with plates of gold, it attracts the gaze of the passers-by, to view it, to praise it, and to estimate its value. It is different when that house has been opened and free leave is given to every one to enter, and the custodian supplies some with a loan from it, and to others presents a gift from it, to each according to his rank. It is said a gift *from it;* because the precious things therein are inexhaustible and are continually supplied. So it is with the Word as to its spiritual things, and with the sacraments as to their heavenly things. The sacrament here treated of, without a revelation of its

holiness which lies concealed within, appears like the sand of a river which contains in great abundance little grains of gold scarcely visible; but when its holiness has been revealed, it is like the gold collected from it, melted into a mass, and this fashioned into beautiful forms. This Sacrament, when its holiness is not disclosed and seen, is like a box or casket made of beech or poplar, in which diamonds, rubies, and many other precious stones are arranged in order in little compartments. Who does not value that box or casket if he knows that such things are concealed within it, and still more when he sees them, and when they are also freely distributed? This sacrament without a revelation of its correspondences with heaven, and so when the heavenly things to which it corresponds are not seen, is like an angel appearing in the world in common clothing, and who is honored only according to the clothing; but it is altogether different when he is known to be an angel, and what is angelic is heard from his lips, and marvellous things are seen in his deeds. The difference between a holiness that is merely attributed to any thing and a holiness which is seen, may be illustrated by this example that was seen and heard in the spiritual world: There was read an epistle written by Paul while he sojourned in the world, but not published, without any one's knowing that it was by Paul. The hearers at first regarded it as of little moment; but when it was discovered to be one of Paul's epistles, it was received with joy, and the things therein were adored, one and all. It was manifest from this, that the mere attribution of holiness to the Word and the sacraments, when made by the primates of the clerical order, does indeed give the stamp of holiness; but it is otherwise when the holiness itself is disclosed and presented so as to be seen before the eyes, which is done by a revelation of the spiritual sense; by this means external holiness becomes internal, and the attribution of holiness becomes the acknowledgment of it. So it is with the holiness of the sacrament of the Supper.

II. From an acquaintance with Correspondences it is known what is meant by the Lord's Flesh and Blood, and that the Bread and Wine have a similar meaning; — that by the Lord's Flesh and by the Bread is meant the Divine Good of His Love, also all the Good of Charity; and by the Lord's Blood and by the Wine is meant the Divine Truth of His Wisdom, also all the Truth of Faith; and by Eating is meant Appropriation.

702. Since the spiritual sense of the Word is at this day disclosed, and together with it correspondences because they mediate [between the senses], there will therefore only be presented some passages from the Word, from which it may be clearly seen what is meant by Flesh and Blood, also by bread and wine, in the Holy Supper. But these shall be preceded by what is said concerning the institution of this sacrament by the Lord, and by His doctrine concerning His Flesh and Blood, and the bread and wine.

703. The Institution of the Holy Supper by the Lord. Jesus kept the passover with His disciples; and when evening had come He sat down with them. *And as they were eating, Jesus took* bread, *and blessed, and brake, and gave to the disciples, and said, Take, eat, this is* My Body. *And He took the* cup *and gave thanks, and gave to them, saying, Drink ye all of it, for this is* My Blood *of the New Testament which is shed for many* (Matt. xxvi. 26–28; Mark xiv. 22–24; Luke xxii. 19, 20).

The Lord's Doctrine concerning His Flesh and Blood, and the Bread and Wine. *Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of Man shall give unto you. Verily, verily, I say unto you, Moses gave you not the bread from heaven, but My Father giveth you the true bread from*

heaven; for the bread of God is He That cometh down from heaven, and giveth life unto the world. I am the bread of life; he that cometh to Me shall never hunger, and he that believeth on Me shall never thirst. I am the bread which came down from heaven. Verily, verily, I say unto you, He that believeth on Me hath everlasting life. I am that bread of life. Your fathers did eat manna in the wilderness and are dead. This is the bread which cometh down from heaven, that a man may eat thereof and not die. I am the living bread which came down from heaven; if any man eat of this bread he shall live for ever; and the bread that I will give is My Flesh, which I will give for the life of the world. Verily, verily, I say unto you, Except ye eat the Flesh of the Son of Man, and drink His Blood, ye have no life in you. Whoso eateth My Flesh and drinketh My Blood, hath eternal life, and I will raise him up at the last day; for My Flesh is meat indeed, and My Blood is drink indeed. He that eateth My Flesh and drinketh My Blood, dwelleth in Me and I in him (John vi. 27, 32, 33, 35, 41, 47–51, 53–56).

704. Any one enlightened from heaven may perceive in himself that Flesh and Blood in these passages do not mean flesh and blood, but that they both in *the natural sense* mean the passion of the cross, which they were to keep in remembrance. Therefore when the Lord instituted this Supper of the last Jewish and first Christian passover, He said, *This do in remembrance of Me* (Luke xxii. 19; 1 Cor. xi. 24, 25). In like manner it may be seen that the bread and wine do not mean bread and wine, but *in the natural sense* the same as Flesh and Blood, that is, the passion of His cross; for we read, *Jesus brake the bread and gave to the disciples, and said, This is My body; and He took the cup, and gave to them, saying, This is My Blood* (Matt. xxvi.; Mark xiv.; Luke xxii.). Therefore also He called the passion of the cross a cup (Matt. xxvi. 39, 42; Mark xiv. 36; John xviii. 11).

705. That these four, flesh, blood, bread, and wine mean

the spiritual and heavenly [*celestial*] things which correspond to them, may be evident from the passages in the Word where they are mentioned. That *flesh* in the Word means what is spiritual and heavenly [*celestial*], may be evident from the following passages: *Come and gather yourselves together unto the* SUPPER OF THE GREAT GOD; *that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men both free and bond, both small and great* (Apoc. xix. 17, 18). And in Ezekiel: *Gather yourselves on every side to* MY SACRIFICE *that I do sacrifice for you, even a great sacrifice upon the mountains of Israel, that ye may eat flesh and drink blood. Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth; and ye shall eat fat till ye be full, and drink blood till ye be drunken, of My sacrifice; and ye shall be filled at My table with horses and chariots, with mighty men and with all men of war; so I will set My glory among the nations* (xxxix. 17–21). Who does not see that in these passages flesh does not mean flesh and that blood does not mean blood, but the spiritual and heavenly [*celestial*] things which correspond to them? Otherwise, what would they be but unmeaning and strange expressions, that they should eat the flesh of kings, of captains, of mighty men, of horses and them that sat on them, and that they should be filled at the table with horses, chariots, mighty men, and all men of war? also that they should drink the blood of the princes of the earth, and should drink blood till they were drunken? That these things were said concerning the Holy Supper of the Lord, is clearly manifest; for the Supper of the great God is mentioned, and also a great Sacrifice. Inasmuch as all spiritual and heavenly [*celestial*] things have relation solely to good and truth, it follows that flesh means the good of charity, and blood the truth of faith; and in the supreme sense, the Lord as to the Divine Good of love and the Divine Truth of wisdom. Spiritual good is also meant by flesh in the

following passage in Ezekiel: *I will give them one heart, and I will put a new spirit within you; and I will take away the heart of stone, and will give them a heart of flesh* (xi. 19; see also xxxvi. 26). By heart in the Word is signified love; therefore a heart of flesh signifies the love of good. Furthermore, that by flesh and blood are meant good and truth, both spiritual, is still more evident from the signification of bread and wine in what now follows; for the Lord says that His Flesh is bread, and His Blood the wine which was drunk from the cup.

706. By the Lord's Blood is meant the Divine Truth of the Lord and the Word, because His Flesh spiritually means the Divine Good of love; and these two are united in Him. It is well known that the Lord is the Word; and there are two [principles] to which all things of the Word have relation, — Divine Good and Divine Truth; wherefore if for the Lord we take the Word, it is plain that those two [principles] are meant by His Flesh and Blood. That blood means the Divine Truth of the Lord or of the Word, is evident from many other passages, as, for example, that blood was called the Blood of the Covenant, a covenant being conjunction; and conjunction is effected by means of His Divine Truth; as in Zechariah: *By the* BLOOD *of thy* COVENANT *I will send forth the bound out of the pit* (ix. 11). And in Moses: After Moses had read the book of the law in the ears of the people, he sprinkled half of the blood upon the people, and said, *Behold the* BLOOD OF THE COVENANT *which Jehovah hath made with you concerning all these words* (Ex. xxiv. 3–8). *And Jesus took the cup, and gave to them, saying, This is My Blood, of the* NEW COVENANT (Matt. xxvi. 27, 28; Mark xiv. 24; Luke xxii. 20). The Blood of the New Covenant or Testament signifies no other than the Word (which is called a Covenant and Testament, the Old and the New), thus the Divine Truth therein. Since this is signified by blood, therefore the Lord gave His disciples the wine, saying, *This is My Blood:*

and wine signifies Divine Truth; wherefore it is also called the *blood of grapes* (Gen. xlix. 11; Deut. xxxii. 14). This is still more manifest from the Lord's words: *Verily, verily, I say unto you, Except ye eat the Flesh of the Son of Man, and drink His Blood, ye have no life in you; for My Flesh is meat indeed, and My Blood is drink indeed. He that eateth My Flesh and drinketh My Blood, dwelleth in Me and I in him* (John vi. 53–58). That Blood here means the Divine Truth of the Word is very manifest, for it is said, that he who drinketh it hath life in him, and dwelleth in the Lord and the Lord in him; that this is effected by Divine Truth and a life according to it, and that the Holy Supper confirms it, may be known in the Church. Inasmuch as blood signified the Lord's Divine Truth, which is also the Divine Truth of the Word (and this is the real Covenant and Testament, Old and New), therefore blood was the holiest representative in the church among the children of Israel, in which all things together and singly were correspondences of natural with spiritual things. For example: *They were to take of the paschal blood, and strike it on the side-posts and on the upper door-posts of the houses, lest the plague should come upon them* (Ex. xii. 7, 13, 22); and *the blood of the burnt-offering was to be sprinkled upon the altar at its foundations, on Aaron and his sons, and on their garments* (xxix. 12, 16, 20, 21; Lev. i. 5, 11, 15; iii. 2, 8, 13; iv. 25, 30, 34; viii. 15, 24; xvii. 6; Num. xviii. 17; Deut. xii. 27); also *on the veil over the ark, on the mercy-seat thereon, and on the horns of the altar of incense* (Lev. iv. 6, 7, 17, 18; xvi. 12–15). *The Blood of the Lamb*, in the Apocalypse, has a similar signification: *These have washed their robes, and made them white in the Blood of the Lamb* (vii. 14). Also in the following passages: *There was war in heaven; Michael and his angels fought against the dragon, and they overcame him by the Blood of the Lamb and by the Word of their testimony* (xii. 7, 11). For it cannot be thought that Michael and his angels overcame the dragon by any thing

else than the Lord's Divine Truth in the Word; for the angels in heaven cannot think of any blood, nor can they think of the Lord's passion, but of Divine Truth and of His Resurrection. Wherefore when man thinks of the Lord's Blood, the angels have a perception of the Divine Truth of His Word; and when men think of the Lord's passion, they have a perception of His Glorification, and then of His Resurrection only. It has been given me to know that this is so, by much experience. That blood signifies Divine truth is manifest also from the following passages in David: *God shall save the souls of the needy; precious shall their blood be in His sight; and they shall live, and He will give them of the gold of Sheba* (Ps. lxxii. 13–15); the blood precious in the sight of God, means the Divine truth with them; the gold of Sheba, is the wisdom from it. And in Ezekiel: *Gather yourselves to the great sacrifice upon the mountains of Israel, that ye may eat flesh and drink blood; ye shall drink the blood of the princes of the earth, and ye shall drink blood till ye be drunken; and I will set My glory among the nations* (xxxix. 17–21). This treats of the Church which the Lord was about to establish among the nations. That blood cannot here mean blood, but truth from the Word with them, may be seen just above.

707. That BREAD has a similar meaning with flesh, is clearly evident from the Lord's words: *Jesus took* BREAD, *and brake, and gave it, saying, This is My Body* (Matt. xxvi.; Mark xiv.; Luke xxii.). And again: *The* BREAD *that I will give is My Flesh, which I will give for the life of the world* (John vi. 51). And He also says that He is the *bread of life*, and that *if any man eat of this* BREAD *he shall* LIVE FOR EVER (vi. 48, 51, 58). It is this bread also that is meant by the sacrifices that are called bread [or food] in the following passages: *The priest shall burn it upon the altar; it is the* BREAD OF THE OFFERING MADE BY FIRE UNTO JEHOVAH (Lev. iii. 11; also verse 16). *The sons of Aaron shall be holy*

unto their God, and not profane the name of their God, for the offerings of Jehovah made by fire, the BREAD OF THEIR GOD, *they do offer. Thou shalt sanctify him, for he offereth the* BREAD OF THY GOD. *No man that hath a blemish, of the seed of Aaron, shall come nigh to offer the* BREAD OF HIS GOD (xxi. 6, 8, 17, 21). *Command the children of Israel, and say unto them, My offering,* MY BREAD, *for offerings made by fire for an odor of rest, shall ye observe to offer unto Me in their due season* (Num. xxviii. 2). *Whoever hath touched an unclean thing shall not eat of the holy things, but shall wash his flesh with water, and shall afterward eat of the holy things, because it is his bread* (Lev. xxii. 6, 7). To eat of the holy things, was to eat of the flesh of the sacrifices, which also is here called bread, as also in Malachi (i. 7). The meat-offerings in the sacrifices which were of fine wheaten flour, and were therefore bread, had no other signification (Lev. ii. 1–11; vi. 14–18; vii. 9–13; and elsewhere); nor had the bread on the table in the tabernacle, which was called the bread of faces and the shew-bread (of which in Ex. xxv. 30; xl. 23; Lev. xxiv. 5–9). That by bread is not meant natural but heavenly bread, is manifest from the following passages: *Man doth not live by bread only, but by every thing that proceedeth out of the mouth of Jehovah doth man live* (Deut. viii. 3). *I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of Jehovah* (Amos viii. 11). Moreover, bread means all food (Lev. xxiv. 5–9; Ex. xxv. 30; xl. 23; Num. iv. 7; 1 Kings vii. 48). That it also means spiritual food is plain from these words of the Lord: *Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of Man shall give unto you* (John vi. 27).

708. That wine has a similar meaning with blood, is clearly manifest from the Lord's words: Jesus taking the *cup* said, *This is My Blood* (Matt. xxvi.; Mark xiv.; Luke xxii.). Also from the following: *He washeth His garment*

in wine, and His covering in the BLOOD OF GRAPES (Gen. xlix. 11); this refers to the Lord. *Jehovah Zebaoth shall make unto all people a feast of fat things, a feast of wines on the lees*, or of SWEET WINE (Isa. xxv. 6); this refers to the sacrament of the Holy Supper to be instituted by the Lord. And in Isaiah again: *Ho! every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy and eat; yea, come, buy* WINE (lv. 1). *The fruit of the vine* which they were to drink new in the heavenly kingdom (Matt. xxvi. 29; Mark xiv. 25; Luke xxii. 18), means no other than the truth of the New Church and of heaven. Therefore also the church in many places in the Word is called a *vineyard* (as in Isa. v. 1–4; Matt. xx. 1–8); and the Lord calls Himself the *true Vine*, and men who are ingrafted into Him, the *branches* (John xv. 1–6; besides many other passages).

709. From this may now be evident what is meant by the Lord's Flesh and Blood, also by bread and wine, in the threefold sense, natural, spiritual, and heavenly [*celestial*]. Every man imbued with religion in Christendom may know, and if he does not, may learn, that there is natural nourishment and spiritual nourishment, and that natural nourishment is for the body, but spiritual nourishment for the soul; for Jehovah the Lord says in Moses, *Man doth not live by bread only, but by every thing that proceedeth out of the mouth of Jehovah doth man live* (Deut. viii. 3). Now because the body dies, and the soul lives after death, it follows that spiritual nourishment is for eternal salvation. Who cannot see from this, that these two kinds of nourishment are by no means to be confounded? and that if any one confounds them, he cannot but acquire to himself natural and sensual ideas (which are material, corporeal, and carnal) respecting the Lord's Flesh and Blood and the bread and wine, which ideas suffocate spiritual ideas concerning this most holy sacrament? If, however, any one is so simple as to be unable to think from the understanding any thing else

than what he sees with the eye, I advise him when he takes the bread and the wine, and then hears them called the Lord's Flesh and Blood, to think within himself of the Holy Supper as being the holiest thing of worship, and to keep in remembrance Christ's passion, and His love for man's salvation; for He says, *This do in remembrance of Me* (Luke xxii. 19); and *The Son of Man came to give His life a ransom for many* (Matt. xx. 28; Mark x. 45); *I lay down My life for the sheep* (John x. 15, 17; xv. 13).

710. This may also be illustrated by comparisons. Who does not remember and love him, who from the zeal of love for his country fights with the enemy even unto death, that he may thereby free her from the yoke of servitude? And who does not remember and love him, who, when he sees his fellow-citizens in extreme want, — with death from grievous famine before their eyes, — then out of pity brings forth all his silver and gold from his house, and distributes it freely? And who does not remember and love him, who out of love and friendship takes the only lamb he possesses, kills it, and sets it before his guests? and so on.

III. From understanding what has been already shown, it may be comprehended that the Holy Supper contains all things of the Church and all things of Heaven, universally and severally.

711. It was shown in the preceding article that the Lord Himself is in the Holy Supper, that flesh and bread are the Lord as to the Divine Good of Love, and that blood and wine are the Lord as to the Divine Truth of Wisdom; wherefore the Holy Supper involves three [universals], namely, the Lord, His Divine Good, and His Divine Truth. Since, therefore, the Holy Supper includes and contains these three, it follows that it also includes and contains the universals of heaven and the church. And as all single

particulars depend on universals, as contents on their containers, it also follows that the Holy Supper includes and contains all the several particulars of heaven and the church. From this it is first manifest that as by the Lord's Flesh and Blood, and in like manner by the bread and wine, are meant Divine Good and Divine Truth, both from the Lord and both being the Lord, the Holy Supper contains all things of heaven and the church universally and severally.

712. It is also known that the essentials of the church are three, namely, God, charity, and faith, and that all things in the church have relation to those three as their universals. These are the same as those named above; for God is in the Holy Supper the Lord, charity is the Divine Good, and faith the Divine Truth. What is charity but the good that man does from the Lord? and what is faith but the truth that man believes from the Lord? Hence there are three [essentials] in man as to his internal, namely, the soul or mind, the will, and the understanding; these three are the receptacles of those three universals; the soul itself or the mind is the receptacle of the Lord, for thence it lives; the will is the receptacle of love or good; and the understanding is the receptacle of wisdom or truth. Wherefore in the soul or mind all things and every single thing not only have relation to those universals of heaven and the church, but also proceed from them. Mention any thing that proceeds from man in which there are not mind, will, and understanding; if any one of these were taken away, would the man be more than an inanimate thing? In like manner there are three things in man as to his external, to which again all things and every single thing have relation, namely, the body, the heart, and the lungs. These three belonging to the body also correspond to the three belonging to the mind, the heart corresponding to the will, and the lungs or respiration to the understanding. That there is such a correspondence has been fully shown in former treatises.

Thus now, all things and every thing in man have been formed, both universally and as to the particulars severally, as receptacles of those three universals of heaven and the church. This is because man has been created an image and likeness of God, consequently that he may be in the Lord and the Lord in him.

713. By contrariety, there are three [universals] opposite to the universals that have been described; these are the devil, evil, and falsity. The devil (by this is meant hell) is directly opposite to the Lord, evil is directly opposite to good, and falsity to truth; these three make one, for where the devil is, evil and the falsity from it are there also. These three also contain all things of hell and also all things of the world, universally and severally, these being contrary to heaven and the church. But as they are opposites, they are therefore entirely separate, but yet are held in a connection by a wonderful subjection of all hell to heaven, of evil to good, and of falsity to truth; which subjection is treated of in the work on "Heaven and Hell."

714. That the several particulars may be held in their order and connection, it is necessary that there should be universals from which they exist and in which they subsist; and it is also necessary that the several particulars should in a certain image answer to their universals; otherwise the whole would perish with the parts. It is owing to this relationship that all things of the universe have been preserved in their integrity from the first day of creation until now, and will be still further. That all things in the universe have relation to good and truth, is known; they have this relation because all things were created by God from the Divine Good of Love by means of the Divine Truth of Wisdom. Take any thing you please, an animal, a shrub, a stone; those three most comprehensive universals are inscribed in some relationship upon them all.

715. Since Divine good and Divine Truth are the most universal of all the things of heaven and the church, there-

fore Melchizedek, who represented the Lord, brought forth bread and wine to Abram and blessed him. Concerning Melchizedek we thus read: *Melchizedek king of Salem brought forth bread and wine to Abram, and he was the priest of the most high God, and he blessed him* (Gen. xiv. 18, 19). That Melchizedek represented the Lord, is evident from these words in David: *Thou art a Priest for ever after the order of Melchizedek* (Ps. cx. 4). That this is concerning the Lord may be seen in Hebrews (v. 6, 10; vi. 20; vii. 1, 10, 11, 15, 17, 21). He brought forth bread and wine, because those two included all things of heaven and the church, thus all things of blessing, like the bread and wine in the Holy Supper.

IV. THE LORD IS IN THE HOLY SUPPER IN HIS FULNESS, WITH HIS WHOLE REDEMPTION.

716. That the Lord is in the Holy Supper in His fulness, both as to the glorified Human and as to the Divine from Which the Human came, is evident from His own express words. That His Human is present in the Holy Supper, is evident from the following: *Jesus took bread and brake, and gave to the disciples, and said, This is My* BODY; *and He took the cup, and gave to them, saying, This is My* BLOOD (Matt. xxvi.; Mark xiv.; Luke xxii). And in John: *I am the bread of life: if any one eat of this bread he shall live for ever: the bread that I will give is My* FLESH. *Verily, verily, I say unto you, Whoso eateth My* FLESH *and drinketh My* BLOOD *hath eternal life, and dwelleth in Me and I in him* (vi.). From these words it is clearly evident that the Lord is in the Holy Supper as to His glorified Human. That the Lord is present in the Holy Supper in His fulness, — as to His Divine also, from Which was the Human, — is evident from this, that He is the bread which came down from heaven (John vi.). He came down from heaven with the Divine; for it is said, *The Word was with God, and the*

Word was God; all things were made by Him; and the Word was made Flesh (John i. 1, 3, 14), and further, that *He and the Father are one* (John x. 30), that *all things belonging to the Father are His* (iii. 35; xvi. 15), that *He is in the Father and the Father in Him* (xiv. 10, 11); and so forth. Moreover His Divine can no more be separated from His Human than the soul from the body; wherefore when it is said that the Lord is present in the Holy Supper in His fulness as to His Human, it follows that His Divine from Which the Human was, also is there at the same time. Now since His Flesh signifies the Divine Good of His Love, and His Blood the Divine Truth of His Wisdom, it is manifest that the Lord in His fulness, both as to the Divine and the glorified Human, is omnipresent in the Holy Supper; consequently, that there is a spiritual eating.

717. That the whole of the Lord's redemption is in the Holy Supper, follows from what has just been said, for where the Lord is in His fulness there also is His whole redemption; for as to the Human He is the Redeemer, and consequently is Redemption itself; no part of redemption can be absent where He is in His fulness; therefore all who go to the Holy Communion worthily become His redeemed. And since redemption means deliverance from hell, conjunction with the Lord, and salvation (of which hereafter in this chapter, and more fully in the chapter on REDEMPTION), therefore these fruits are ascribed to man; not indeed, so far as the Lord wills (because from His Divine Love He wishes to ascribe all things to man), but so far as man receives; and he who receives is redeemed in the degree in which he receives. From which it is evident that the effects and fruits of the Lord's redemption return to those who worthily approach.

718. In every man of sound mind there is a faculty of receiving wisdom from the Lord, that is, of multiplying the truths from which it is, to eternity; also a faculty of re-

ceiving love, that is, of yielding an increase of the goods from which it is, likewise to eternity. There is this perpetual increase of good and thence of love, and that perpetual multiplication of truth and thence of wisdom, with the angels, and also with men who are becoming angels; and as the Lord is Love itself and Wisdom itself, it follows that man has the faculty of conjoining himself with the Lord and the Lord with himself for ever. But still, as man is finite, the Lord's Divine itself cannot be conjoined to him, but only adjoined; as, for the sake of illustration, the light of the sun cannot be conjoined to the eye, or the sound of the air to the ear, but only adjoined to them, and thus give the ability to see and hear. For man is not Life in himself, as the Lord is even as to the Human (John v. 26), but is a receptacle of life; and it is Life itself which is adjoined to man, but not conjoined. This has been added in order that it may be understood in what way the Lord in His fulness with His whole redemption is present in the Holy Supper.

V. THE LORD IS PRESENT AND OPENS HEAVEN TO THOSE WHO APPROACH THE HOLY SUPPER WORTHILY; AND HE IS ALSO PRESENT WITH THOSE WHO APPROACH UNWORTHILY, BUT DOES NOT OPEN HEAVEN TO THEM; CONSEQUENTLY, AS BAPTISM IS AN INTRODUCTION INTO THE CHURCH, SO THE HOLY SUPPER IS AN INTRODUCTION INTO HEAVEN.

719. Who they are that approach the Holy Supper worthily, will be shown in the two following articles, which at the same time will tell of those who approach it unworthily; for from what is affirmed of the one class, there is a cognition of the other from their being opposite. The Lord is present both with the worthy and the unworthy, from His being omnipresent both in heaven and in hell, and also in the world, consequently with the evil as well as with the good.

But with the good, that is, the regenerate, He is present both universally and individually; for He is in them and they are in Him, and where the Lord is there is heaven. Heaven, moreover, constitutes the Lord's body; wherefore to be in His body is to be at the same time in heaven. But the Lord's presence with those who approach the Holy Supper unworthily, is His universal but not His individual presence, or, what is the same, it is external and not at the same time internal presence. And His universal or external presence causes man to live as man, to enjoy the faculty of knowing, understanding, and speaking rationally from the understanding; for man is born for heaven, and therefore also spiritual, and not like the beast, only natural. He also enjoys the faculty of willing and doing those things which his understanding can know, understand, and hence speak rationally. But if the will refuse the truly rational things of the understanding, which are also intrinsically spiritual, the man then becomes external; wherefore with those who only understand what truth and good are, the Lord's presence is universal or external, while with those who also will and do the truth and good, the Lord's presence is both universal and individual, or both internal and external. They who merely understand and talk about truths and goods, are like the foolish virgins who had lamps but no oil; while they who not only understand and talk about them but also will and do them, are the wise virgins who were admitted to the wedding; the former stood at the door and knocked, but were not admitted (Matt. xxv. 1–12). From this it is evident that the Lord is present and opens heaven to those who approach the Holy Supper worthily, and that He is also present with those who approach unworthily, but does not open heaven with them.

720. But still it is not to be believed that the Lord shuts heaven to those who approach unworthily; this He does to no man, even to the end of his life in the world; but it is

to be believed that the man shuts it against himself, which he does by rejection of faith and by evil of life. But still man is being kept continually in a state in which repentance and conversion are possible, for the Lord is constantly present and urging to be received; for He says, *I stand at the door and knock; if any man hear My voice and open the door, I will come in to him, and will* SUP WITH HIM AND HE WITH ME (Apoc. iii. 20). Wherefore the man himself who does not open the door, is in fault. It is otherwise after death; then heaven is shut, and is not to be opened to those who, even to the end of life, have approached the Holy Supper unworthily; for the interiors of their minds have then been fixed and established.

721. That Baptism is an introduction into the church has been shown in the chapter on BAPTISM; but that the Holy Supper is an introduction into heaven, is evident from the things above said, and to perception. These two sacraments, Baptism and the Holy Supper, are like two gates to eternal life. By Baptism, which is the first gate, every Christian is intromitted and introduced into what the church teaches from the Word respecting the other life; all of which serves as means by which man may be prepared for heaven and led to it. The other gate is the Holy Supper; through this, every man who has suffered himself to be prepared and led by the Lord is intromitted and introduced into heaven. There are no other universal gates. These two sacraments may be compared with [what takes place with] a prince born heir to the throne: first he is introduced into a cognition of matters that belong to governing; second follow his coronation and government. They may also be compared with [what takes place with] a son born to a great inheritance: first he must learn and become imbued with such things as pertain to the proper management of possessions and wealth; second is the possession, and control. They may also be compared to the building of a house, and the living in it; also to the course

of a man's instruction from infancy even to the age when he comes under his own control and judgment, and his subsequent rational and spiritual life: one period must necessarily precede in order that the other may be attained, for the latter cannot be given without the former. These things serve to illustrate that Baptism and the Holy Supper are like two gates through which man is introduced to eternal life; that beyond the first gate is a plain which he must pass over; and that the second is the goal where lies the prize to which he has directed his course. For the palm is not given until after a combat, nor the reward until the contest is decided.

VI. THEY APPROACH THE HOLY SUPPER WORTHILY, WHO HAVE FAITH IN THE LORD AND ARE IN CHARITY TOWARD THE NEIGHBOR, THUS WHO ARE REGENERATE.

722. That God, charity, and faith are the three universals of the church, because they are the universal means of salvation, is known, acknowledged, and perceived by every Christian who studies the Word. *That God must be acknowledged* in order that one may have religion, and that any thing of the church may be in him, reason itself (if there is any thing spiritual in it) dictates. Wherefore he who approaches the Holy Supper and does not acknowledge God, profanes it; for he sees the bread and wine with the eye and tastes them with the tongue, but the thought of his mind is, "What is this but a mere ceremony? and wherein do these differ from similar things on my own table? But I do this, lest I should be charged by the priesthood, and consequently by people of a lower class, with the infamy of being an atheist." That after the acknowledgment of God, *charity is the second means* which fits one to approach the Holy Supper worthily, is evident both from the Word and from the exhortations read throughout the Christian world

before coming to the Supper. It appears from the Word in this, that the first commandment and precept is *that men should love God above all things, and the neighbor as themselves* (Matt. xxii. 34–39; Luke x. 25–28). Again, in Paul it is said that there are three things which contribute to salvation, and that *the greatest of these is charity* (1 Cor. xiii. 13). Also from these passages: *We know that God heareth not sinners, but if any man is a worshipper of God and doeth His will, him He heareth* (John ix. 31). *Every tree that bringeth not forth good fruit is hewn down and cast into the fire* (Matt. vii. 19, 20; Luke iii. 8, 9). It appears also from the *exhortations read throughout the whole Christian world before coming to the Holy Supper;* everywhere men are thereby earnestly admonished to be in charity by reconciliation and repentance. Of these I will here quote only the following passage from the exhortation read to communicants in England: "The way and means" to become worthy partakers of the Holy Supper "is, first to examine your lives and conversations by the rule of God's commandments; and whereinsoever ye shall perceive yourselves to have offended, either by will, word, or deed, there to bewail your own sinfulness, and to confess yourselves to Almighty God, with full purpose of amendment of life. And if ye shall perceive your offences to be such as are not only against God but also against your neighbors, then ye shall reconcile yourselves unto them, being ready to make restitution and satisfaction, according to the uttermost of your powers, for all injuries and wrongs done by you to any other; and being likewise ready to forgive others that have offended you, as ye would have forgiveness of your offences at God's hand; for otherwise the receiving of the Holy Communion doth nothing else but increase your damnation. Therefore if any of you be a blasphemer of God, a hinderer or slanderer of His Word, [an adulterer,] or be in malice or envy, or in any other grievous crime, repent ye of your sins, or else come not to that holy table, lest, after

the taking of that holy sacrament, the devil enter into you as he entered into Judas, and fill you full of all iniquities, and bring you to destruction both of body and soul." *Faith in the Lord is the third means* of worthily enjoying the Holy Supper, because charity and faith make a one, like heat and light in the spring time, from which two in conjunction every tree is born anew; so from spiritual heat, which is charity, and from spiritual light, which is the truth of faith, every man lives. That faith in the Lord does this, is evident from the following passages: *He that believeth in Me shall never die, but shall live* (John xi. 25, 26). *This is the will of the Father, That every one that believeth on the Son should have eternal life* (vi. 40). *God so loved the world that He gave His Only-begotten Son, that whosoever believeth in Him should have eternal life* (iii. 16). *He that believeth on the Son hath eternal life, and he that believeth not the Son shall not see life, but the wrath of God abideth on him* (iii. 36). *We are in the Truth, in the Son of God, Jesus Christ; this is the true God and eternal life* (1 John v. 20).

723. That man is regenerated by these three, the Lord, charity, and faith, as one, and that unless one is becoming regenerate he cannot come into heaven, was shown in the chapter on REFORMATION AND REGENERATION; wherefore the Lord cannot open heaven to any but the regenerate, and after natural death introduction into heaven is given to no others. By the regenerate who approach the Holy Supper worthily, are meant those who are interiorly in those three essentials of the church and heaven, but not those who are so exteriorly only; for these latter confess the Lord not with the soul but with the tongue only, and exercise charity toward the neighbor not with the heart but only with the body. Such are all who work iniquity, according to these words of the Lord: *Then shall ye begin to say, Lord, We have eaten and drunk in Thy presence; but I shall say unto you, I know you not whence ye are; depart from Me, all ye workers of iniquity* (Luke xiii. 26, 27).

724. These like former things may be illustrated by various things which accord with them, and which also correspond, as for example the following: None are admitted to the table of an emperor or a king, but those who are in high office and rank; and even these, before they go, clothe themselves in becoming garments, and appear with the proper decorations, so as to be received and favored at their coming. What should not be done for the Table of the Lord, of Him Who is Lord of lords, and King of kings (Apoc. xvii. 14), to which table all are called and invited? But only those who are spiritually worthy, and are clothed in honorable apparel, after they rise from the table are admitted within the palaces of heaven and into the joys there, and are honored as princes because they are sons of the Great King, and afterward sit down daily with Abraham, Isaac, and Jacob (Matt. viii. 11), by whom is meant the Lord as to the Divine celestial, the Divine spiritual, and the Divine natural. The same things may also be compared to weddings on earth, to which only the relatives, connections, and friends of the bridegroom and the bride are invited; if any other person is entering, he is admitted indeed, but as he has no place at the table he withdraws. So it is with those who have been called to the marriage of the Lord as the Bridegroom with the Church as the Bride; and among them are connections, kindred, and friends, — those who derive their common origin from the Lord by regeneration. Furthermore, who is initiated into another's friendship in the world, but he who is faithful to him with a sincere heart, and does his will? Such a one, and no others, he numbers among his friends, and trusts him with his goods.

VII. THEY WHO APPROACH THE HOLY SUPPER WORTHILY, ARE IN THE LORD AND THE LORD IS IN THEM; CONSEQUENTLY CONJUNCTION WITH THE LORD IS EFFECTED BY THE HOLY SUPPER.

725. That they approach the Holy Supper worthily who have faith in the Lord and are in charity toward the neighbor, and that the truths of faith establish the Lord's presence, and the goods of charity together with faith establish conjunction, has been demonstrated above in several chapters. Whence it follows that they who approach the Holy Supper worthily, are being conjoined with the Lord; and they who are conjoined with Him are in Him and He in them. That this takes place with those who approach worthily, the Lord Himself declares in John, as follows: *He that eateth My Flesh and drinketh My Blood, dwelleth in Me and I in him* (vi. 56). That this is conjunction with the Lord, He also teaches elsewhere in John: *Abide in Me, and I in you. He that abideth in Me, and I in him, the same bringeth forth much fruit* (xv. 4, 5; also Apoc. iii. 20). What is conjunction with the Lord but being among those who are in His body? and they who believe in Him and do His will constitute His body. His will is the exercise of charity according to the truths of faith.

726. That eternal life and salvation cannot be given without conjunction with the Lord, is because He is both of these. That He is eternal life is clearly evident from passages in the Word; also from the following in John: Jesus Christ is *the true God and eternal life* (1 John v. 20). He is also Salvation,* because this and eternal life are one. His name Jesus also signifies *Salvation*,* and from this He is called *Saviour* throughout the whole Christian world. But still none approach the Holy Supper worthily but those who are interiorly conjoined with the Lord, and

* *Salus.* See p. 251, *note.*

they are interiorly conjoined with Him who are regenerate; but who the regenerate are, has been shown in the chapter on REFORMATION AND REGENERATION. Moreover, there are many who confess the Lord and who do good to the neighbor; but unless they do so from love toward the neighbor and from faith in the Lord, they are not regenerate; for they do good to the neighbor only for reasons that regard the world and themselves, but not the neighbor as the neighbor. Their works are merely natural, which do not inwardly have in store within them any thing spiritual; for such persons confess the Lord with the mouth and lips only, from which the heart is far away. Love toward the neighbor and faith are themselves from the Lord alone, and both are given to man when he from his free-will does good to the neighbor naturally, believes truths rationally, and looks to the Lord, doing these three on account of the commandments in the Word. Then the Lord implants charity and faith in the midst of him, and makes both spiritual. Thus the Lord conjoins man to Himself, and man conjoins himself to the Lord; for there is no conjunction unless it is effected reciprocally. But all this has been fully shown in the chapters on CHARITY, FAITH, FREE-WILL, and REGENERATION.

727. It is known that conjunctions and consociations are brought about in the world by invitations to the table and by feasts; for one who gives an invitation, thereby intends something conducive to some end looking to agreement or friendship. Much more so the invitations which have spiritual things for their end. The feasts in the ancient churches were feasts of charity, as also in the primitive Christian church; at these feasts they strengthened one another to abide in the worship of the Lord from sincere hearts. That the children of Israel ate together of the sacrifices near the tabernacle, signified nothing else than unanimity in the worship of Jehovah; therefore the flesh that they ate was called holy (Jer. xi. 15; Hag. ii. 12;

and frequently so elsewhere), because it was part of the sacrifice. Why not, then, the bread and the wine, and the paschal flesh at the Supper of the Lord, *Who offered Himself a sacrifice for the sins of all the world?* Moreover, conjunction with the Lord by means of the Holy Supper may be illustrated by the conjunction of families descended from a common father; from him descend those who are related by blood, kindred and connections in their order, and they all draw something from the first stock; they do not, however, thus derive the flesh and the blood [of the first father]; but they draw from the flesh and blood, thus a soul, and hence an inclination to similar things whereby they are conjoined. Also the conjunction is itself apparent in a general way in their faces and also in their manners, and they are therefore called one flesh (as in Gen. xxix. 14; xxxvii. 27; 2 Sam. v. 1; xix. 12, 13; and elsewhere). It is similar in respect to conjunction with the Lord, Who is the Father of all the faithful and blessed; conjunction with Him is effected by love and faith; and by these two they are called one flesh. Therefore the Lord said, *He that eateth My Flesh and drinketh My blood, dwelleth in Me and I in him* (John vi. 56). Who does not see that the bread and wine do not effect this, but the good of love which is meant by the bread, and the truth of faith which is meant by the wine, and which are the Lord's own, and proceed and are communicated from Him only? Moreover, all conjunction is effected by love, and love is not love without trust. Let those who believe that the bread is the Flesh and that the wine is the Blood, and who are unable to elevate their thought further, remain in their belief, yet not without this view, — that what is most holy, and that which effects conjunction with the Lord, is what is attributed and appropriated to man as his, although it remains continually the Lord's.

VIII. THE HOLY SUPPER, TO THOSE WHO APPROACH IT WORTHILY, IS LIKE A SIGNATURE AND SEAL THAT THEY ARE SONS OF GOD.

728. That the Holy Supper, to those who approach it worthily, is like a signature and seal that they are sons of God, is because, as before said, the Lord is then present and intromits into heaven those who have been born of Him, that is, the regenerate. The Holy Supper does this because the Lord is then present even as to His Human, for it was shown above that the Lord is present in the Holy Supper in His fulness, and with His whole redemption; for He says of the bread, *This is My Body*, and of the wine, *This is My Blood;* consequently He then admits them into His Body, and the church and heaven constitute His Body. While man is regenerated the Lord is indeed present, and by His Divine operation prepares man for heaven; but in order that he may actually enter he must actually present himself to the Lord; and because the Lord actually presents Himself to man, man must actually receive Him, not, however, as He hung upon the cross, but as He is in His glorified Human, in which He is present: and the Body of this is Divine Good, and the Blood is Divine Truth; these are given to man, and by means of them man is regenerated, and is in the Lord and the Lord in him; for as shown above, the eating which is brought to view in the Holy Supper, is a spiritual eating. From this rightly understood, it is evident that the Holy Supper is like a signature and seal that they who approach it worthily are sons of God.

729. But those who die in infancy or childhood, and so do not attain such an age that they can worthily approach the Holy Supper, are introduced by the Lord through Baptism; for, as was shown in the chapter on BAPTISM, *Baptism is an introduction into the Christian*

Church, and at the same time an insertion among Christians in the spiritual world; and the church and heaven are one there; wherefore to those who are there, introduction into the church is also introduction into heaven; and they, because they are educated under the auspices of the Lord, are regenerated more and more, and become His children; for they know no other father. But the infants and children born outside of the Christian Church, by other means than Baptism are introduced into the heaven assigned to their religion after they have received faith in the Lord, but they are not commingled with those who are in the Christian heaven. For there is not a nation in all the world which cannot be saved if they acknowledge God and live well; for the Lord has redeemed all of these, and man is born spiritual, whereby he has the faculty of receiving the gift of redemption. They who receive the Lord, that is, who have faith in Him and are not in evils of life, are called *sons of God*, and *born of God* (John i. 12, 13; xi. 52); also *sons of the kingdom* (Matt. xiii. 38); and again *heirs* (xix. 29; xxv. 34); the Lord's *disciples* are also called *sons* (John xiii. 33); and so are all the *angels* (Job i. 6; ii. 1).

730. It is with the Holy Supper as with a covenant, which, after the articles are settled, is agreed to, and finally signed and sealed. That the Lord's Blood is a covenant, He Himself teaches; for when He took the cup and gave it [to the disciples], He said, *Drink ye all of it: this is My Blood, that of the new testament* (Matt. xxvi. 28; Mark xiv. 24; Luke xxii. 20). The new testament is the new covenant; therefore the word written by the prophets before the Coming of the Lord is called the Old Testament and Covenant, while that written after His Coming by the evangelists and apostles, is called the New Testament or Covenant. That the Divine truth of the Word is meant by blood and likewise by the wine in the Holy Supper, may be seen above (in the seventh and ninth paragraphs

of Article 11. [n. 706, 708]); and the Word is the Covenant itself which the Lord made with man and man with the Lord ; for the Lord descended as the Word, that is, as Divine Truth ; and as this is His Blood, therefore in the Israelitish church which was representative of the Christian church, blood was called *the blood of the covenant* (Ex. xxiv. 8 ; Zech. ix. 11) ; and the Lord, *the Covenant of the people* (Isa. xlii. 6 ; xlix. 8 ; see also Jer. xxxi. 31–34 ; Ps. cxi. 9). That there ought by all means to be a signing in order that there may be some certainty, and that this follows after the matter has been fully considered, is also in accordance with the order in the world. What is a commission or a will without signature ? What is judging in law, without a decree signed to ratify the judgment ? What is a high office in a kingdom without a warrant ? What is promotion to any office without confirmation ? What is the possession of a house without purchase or agreement with the owner ? What is the progression to any end, or the running to any goal, and thus for a reward, if there is no end or goal where the reward is to be obtained, or if the proper officer has not in some manner made his promise sure ? But these last have been added merely for illustration, in order that even the simple may perceive that the Holy Supper is like a signature, a seal, a pledge, and evidence of commission, even to the angels, that they [who approach it worthily] are sons of God ; and, moreover, it is like a key to the house in heaven where they will dwell for ever.

731. An angel was once seen by me flying beneath the eastern heaven, who held a trumpet in his hand and to his mouth, and sounded it toward the north, the west, and the south. He was clad in a robe which flowed behind him as he flew, and he was girdled with a belt, blazing as it were, and shining with carbuncles and sapphires. He was flying downward, and he alighted gently upon the earth not far from me. As he touched the ground he walked hither and

thither erect upon his feet, and then, seeing me, directed his steps toward me. I was in the spirit, and in it was standing on a hill in the southern quarter; and when he came near, I addressed him and inquired, "What now? I heard the sound of your trumpet, and saw your descent through the air." The angel replied, "I am sent to convoke, from among those in this land who are from the kingdoms of the Christian world, such men as are most celebrated for learning, most acute in genius, and most eminent in reputation for wisdom, that they may come together on this hill where you are staying, and freely express their minds, and tell what thought, understanding, and wisdom they had in the world concerning HEAVENLY JOY and ETERNAL HAPPINESS. The cause of my being sent was this: Some new-comers from the world having been admitted into our heavenly society which is in the east, related that not even one person in the whole Christian world knows what heavenly joy and eternal happiness are, and so what heaven is. At this my brethren and companions were much astonished, and said to me, 'Go down, make proclamation, and call together the wisest men in the world of spirits into which all mortals are first gathered after their departure from the natural world, in order that we may know with certainty from the mouths of many whether it is the truth that such thick darkness or cloudy ignorance prevails among Christians respecting the future life.'" The angel then said, "Wait a little, and you will see companies of wise ones flocking hither; the Lord will prepare for them a house to meet in." I waited, and behold, after half an hour I saw two troops coming from the north, two from the west, and two from the south; and as they arrived they were introduced by the angel with the trumpet into the house prepared for them, and there they occupied places assigned them according to the quarters [whence they came]. There were six troops or companies; and there was a seventh from the east, which on account of the light was

not seen by the others. After they had assembled, the angel made known the reason of their convocation, and asked that the companies in their order would set forth their wisdom respecting HEAVENLY JOY and ETERNAL HAPPINESS. Each company then formed a circle, standing face to face, that they might recall the subject from the ideas acquired in the former world, might then examine it, and after consultation present the result of their examination.

732. After consultation, *the first company*, which was from the north, said: "Heavenly joy and eternal happiness are one with the very life of heaven; wherefore one who enters heaven, as to the life enters into its festivities, just as one who goes to a wedding enters into its festivities. Is not heaven before our sight, above us, and so in a place? and there, and only there, is good fortune on good fortune and there are pleasures on pleasures. A man is admitted into these as to every perception of the mind and every sensation of the body, owing to the fulness of the joys of that place, when he is admitted into heaven. Therefore heavenly happiness, which is also eternal, is nothing else than admission into heaven, and admission from Divine Grace." When they had ended, *the other company* from the north from their wisdom expressed this opinion: "Heavenly joy and eternal happiness are nothing else than most gladsome companionship with angels, and the sweetest conversations with them, whereby the countenance is continually expanded in gladness, and the faces of the whole company are kept sweetly smiling from courteous discourse and pleasantry. What are heavenly joys but the variations of such pleasures to eternity?" *The third company*, which was the first of the wise from the western quarter, from the thoughts of their affections uttered this: "What are heavenly joy and eternal happiness but feasting with Abraham, Isaac, and Jacob? on whose tables there will be delicate and costly food, with generous and noble wines; and the feasts will be followed by sports and dances of virgins and young men to the music

of symphonies and flutes, and in the intervals the sweetest songs will be sung. And then in the evening there will be dramatic exhibitions, after these feasting again, and so every day for ever." When they had ended, *the fourth company*, which was the second from the western quarter, thus declared their opinion: "We have entertained many ideas of heavenly joy and eternal happiness; we have also examined various joys, comparing them with one another; and we have come to the conclusion that heavenly joys are paradisal joys. What is heaven but a paradise, reaching from the east to the west and from the south to the north, and containing fruit trees and delightful flowers? And in the midst of these is the magnificent tree of life, around which the blessed will sit, eating delicious fruit and adorned with garlands of sweetest flowers. And [we have thought] that these, under the breath of a perpetual spring, are produced and come forth anew daily with infinite variety; and that the minds of those who are there, being continually renewed by this perpetual growth and flower, and also from the ever vernal temperature, cannot but draw to themselves and respire new joys daily; and that they cannot but be restored thereby to the bloom of life, and through this to the primitive state into which Adam and his wife were created, and so be readmitted into their paradise, transferred from earth to heaven." *The fifth company*, which was the first of the ingenious ones from the southern quarter, spoke as follows: "Heavenly joys and eternal happiness are nothing but supereminent dominion, boundless wealth, and hence more than royal magnificence and most dazzling splendor. That the joys of heaven (and their continual fruition, which is eternal happiness) are these things, we saw clearly from those in the former world who possessed them; and, moreover, from this, — that the happy are to reign in heaven with the Lord, and to be kings and princes, because they are the sons of Him Who is King of kings and Lord of lords; and that they are to sit on thrones,

and that angels are to minister unto them. The magnificence of heaven we clearly saw from this, — that the New Jerusalem, by which the glory of heaven is described, is to have gates each of which will be one pearl, and streets of pure gold, and a wall with foundations of precious stones; consequently, that every one who is received into heaven has his palace glittering with gold and precious things, and dominion that will follow in order from one to another. And because we know that joys are inborn in such things, and that happiness is inherent in them, and that God's promises cannot fail, we have not been able to attribute the most happy state of heavenly life to any other source." After this *the sixth company*, which was the second from the southern quarter, said with a loud voice: "The joy of heaven and its eternal happiness are nothing else than the perpetual glorification of God, a never-ceasing festival, and most blissful worship with songs and jubilee; thus a constant uplifting of the heart to God, with full trust in His acceptance of the prayers and praises because of the Divine munificence in their blessedness." Some of the company added that this glorification would be attended with magnificent illuminations, with most fragrant incense, and with grand processions, headed by the chief priest with a great trumpet, who would be followed by primates and the keepers of the keys, great and small, and that after these would follow men bearing palms, and women with golden images in their hands.

733. *The seventh company*, which was not seen by the others on account of the light, was from the east in heaven. They were angels from the same society from which the angel with the trumpet was sent. When they heard in heaven that not a single person in the Christian world knew what the joy of heaven and eternal happiness were, they said one to another, "Surely this cannot be true; there cannot be such thick darkness and such stupor of mind with Christians; let us go down ourselves also, and hear

whether it is the truth; and if it is indeed the truth, it certainly is a wonder." Then those angels said to the angel with the trumpet, "You know that every man who had before his death desired heaven and had had any certain thought of the joys therein, is afterward introduced into the joys of his imagination; and that after such have found by trial what is the quality of those joys, that they are according to the vain ideas of the mind and the delusions of their fantasy, they are then led out of them and instructed; this takes place with most of those in the world of spirits who in the former life meditated about heaven, and formed some conclusions respecting the joys there so far as to desire them." On hearing this, the angel with the trumpet said to the six companies called together from the wise of the Christian world, "Follow me, and I will introduce you into your joys, and thus into heaven."

734. When the angel had thus spoken, he led the way; and the first company that followed him was of those who had persuaded themselves that heavenly joys were only most gladsome companionship with angels, and the sweetest conversations. These the angels introduced to an assembly in the northern quarter, who in the former world had held the joys of heaven to be of this character. There was a spacious house there, in which such were gathered; in the house were more than fifty rooms, distinct according to the various kinds of conversation. In certain rooms they conversed about what they had seen and heard in the public places of resort and on the streets; in some they said many agreeable things about the fair sex, with occasional pleasantry, more and more until every face in the company expanded with merry laughter. In other rooms they talked about the news relating to courts, public ministers, state-policy, and various things that had transpired from privy councils, together with reasonings and conjectures about events; in other rooms they talked about business; in others on subjects connected with liter-

ature; in others on matters pertaining to civil prudence and to moral life; in others concerning church matters, the sects, and so on. It was granted me to look into that house, and I saw people running from room to room, seeking companionship in their affection and thence in their joy; and among those in such companionship I saw three classes, some panting, as it were, to speak, some eager to ask questions, and some greedy to hear. There were four doors to the house, one toward each quarter; and I observed that many released themselves from the companies and hastened to go out. I followed some to the eastern door, and saw those who were sitting near it with sad faces. I went near, and asked why they sat so sad. They answered, "The doors of this house are kept shut against those who would go out; it is now the third day since we entered, and we have exhausted the life of our desire in company and conversation, and we have become so weary with continual talk that we can hardly bear to hear the murmur of the voices of those whom we have left. Therefore, owing to the irksomeness, we came to this door and knocked; but we are answered that the doors of this house are not opened to let people out, but to let them in, and we are told to stay and find enjoyment in the joys of heaven. From this reply we have concluded that we are to remain here for ever; therefore sadness has seized our minds, and now our breasts begin to feel oppressed and anxiety is coming upon us." Then the angel addressed them and said: "This state is the death of those joys of yours which you believed to be the only heavenly joys, whereas they are but the accessories of heavenly joys." And they asked the angel, "What then is heavenly joy?" The angel answered briefly, "It is the enjoyment in doing something useful to oneself and to others; and the enjoyment in use draws its essence from love and its existence from wisdom. Enjoyment in use arising from love through wisdom is the soul and life of all heav-

enly joys. In the heavens there are most gladsome companionships, which exhilarate the minds of the angels, cheer their spirits [*animi*], fill their bosoms with enjoyment, and refresh their bodies; but they have these after they have fulfilled their uses in their functions and their work; from these are the soul and life in all their gladness and their pleasures. But if you take away that soul or life, the accessory joys gradually become no joys; they first become matters of indifference, then worthless, and finally they bring sadness and anxiety." After these words the door was opened, and those who sat near it sprung out; and they fled to their homes, each to his function and his work, and were warmed into new life.

735. After this the angel addressed those who had embraced the idea respecting the joys of heaven and eternal happiness, that they were feasts with Abraham,* Isaac, and Jacob, followed by sports and exhibitions, and then feasting again, and so on eternally. And he said to them, "Follow me, and I will introduce you into the felicity of your joys." And he led them through grove and meadow to a plain staked out, on which were set tables, fifteen on either side. They asked why there were so many tables; and the angel replied, "The first table is Abraham's, the second Isaac's, the third Jacob's, and near them in order are the tables of the twelve apostles; on the other side are as many tables for their wives; the three first of these are for Sarah Abraham's wife, Rebecca Isaac's wife, and Leah and Rachel Jacob's wives; the other twelve are for the wives of the twelve apostles." After a little delay, all the tables appeared loaded with dishes, while the spaces between them were decorated with little pyramids of sweetmeats. The guests stood around the tables, waiting to see those who were to preside at the tables. After they had waited for them a little while, they saw them enter in procession, from Abraham to the last of the apostles; and

* Throughout this number the Latin reads *Abramus*, Abram.

each of these going at once to his own table, took his place upon the couch at the head of it; and from their places they said to those standing around, "Take your places also with us." And the men took places with those Fathers, and the women with their wives, and ate and drank in gladness and with veneration. After the repast the Fathers went out; and then sports were introduced, dances of maidens and young men, and then exhibitions. When these were ended, they were again invited to the feasting, but with the regulation that on the first day they should eat with Abraham, on the second with Isaac, on the third with Jacob, on the fourth with Peter, on the fifth with James, on the sixth with John, on the seventh with Paul, and with the others in order up to the fifteenth day, when they were to renew the feasting again in the same order, changing seats, and so on to eternity. After this the angel called together the men of his company, and said to them; "All those whom you saw at the tables had been in similar imaginary thought with yourselves concerning the joys of heaven and eternal happiness therefrom; and in order that they may see the vanity of their ideas and be led out of them, these seeming feasts were instituted, and were permitted by the Lord. Those chief men whom you saw at the head of the tables merely personated old men; most of them were rustics, having their beards, and puffed up by some little wealth, upon whom has been induced the fantasy that they were those ancient Fathers. But follow me to the ways that lead from this school of practice." They followed him; and they saw fifty here and fifty there who had loaded their stomachs with food until they were nauseated, and longed to return to the familiar scenes of their own homes, some to their offices, some to their business, and some to their trades. But many were retained by the keepers of the grove, and questioned as to the days of their feasting, and whether they had yet eaten at the tables with Peter and Paul; and they were told that it would bring

disgrace upon them to go away before eating with them, as it would be unbecoming. But most of them answered, "We are surfeited with our joys, food has lost its relish, our palate too is parched, the stomach revolts, we cannot bear those drinks; we have spent several days and nights in that luxury, and we earnestly beg to be let out." And being dismissed, with panting breath and hurried steps they fled home. Then the angel called the men of his company, and on the way he taught them this concerning heaven: "In heaven as well as in the world there are food and drink, there is eating together and there are convivial parties; on the tables of those who are chief there, are the choicest food, rarities, and delicacies, whereby their minds [*animi*] are exhilarated and refreshed; there are, besides, sports and exhibitions; and also music, instrumental and vocal; and all in the highest perfection. Such things are even joys to those who are there, but they are not happiness; happiness must be in the joys, and hence from the joys. Happiness in joys makes them joys, enriches them, and sustains them so that they do not become worthless and loathsome; and this happiness each one has from use in his employment. There is a sort of latent current in the affection of every angel's will, that draws his mind to the doing of something, whereby it is tranquillized and finds satisfaction. This satisfaction and tranquillity form a state of mind capable of receiving from the Lord the love of use; from the reception of this love is heavenly happiness, which is the life of those joys already mentioned. Heavenly food in its essence is no other than love, wisdom, and use together; that is, use from love, by wisdom. For this reason, food for the body is given to every one in heaven according to the use that he promotes; the most excellent to those who are in eminent use; food of a less excellent quality but of exquisite relish to those who are in use of a middle grade; inferior to those who are in low use; but none to the indolent."

736. The angel afterward called to him that company of so-called wise men who had placed heavenly joys and eternal happiness therefrom in exalted dominion, with most abundant treasures, also in more than royal magnificence and most dazzling splendor; because it is said in the Word that they should be kings and princes, should reign for ever with Christ, and be ministered unto by the angels; with many other things. To them the angel said, "Follow me, and I will introduce you into your joys." Then he led them into a portico constructed of columns and pyramids. In front of it was a porch, through which lay the entrance to the portico. Through this porch he introduced them. And lo! there were twenty persons seen there; and they were waiting. And then suddenly there was present one who personated an angel; and he said to them, "The way to heaven is through this portico. Wait awhile, and make yourselves ready; for the elder among you are to be kings, and the younger princes." When he had said this, there appeared near each column a throne, and on this a robe of silk, and on the robe a sceptre and crown; and near each pyramid appeared a seat raised three cubits from the ground, and on the seat a chain made of small links of gold, and the ensigns of an order of knighthood fastened at the ends with rings of diamonds. It was then proclaimed, "Go now and robe yourselves, take your seats, and wait." And forthwith the older ones ran to the thrones, and the younger to the seats, robed themselves, and sat down. And then appeared as it were a mist, coming up from the lower regions; and when this was drawn to those who sat upon the thrones and seats, their faces began to swell and their breasts to puff up, and they began to be filled with confidence that they were now kings and princes. The mist was an aura of the fantasy that inspired them. And suddenly young men flew to them as if from heaven, and stood two behind each throne, and one behind each seat, to minister. And then proclamation was made, in turn, by a herald, "Ye kings

and princes, wait yet a little while; your palaces in heaven are now being made ready; very soon the courtiers will come with the guards, and introduce you." They waited and waited until their spirits panted and they grew weary with desire. After three hours the heaven above their heads was opened, and the angels looked down, and pitying them said, "Why do you sit there so foolish, assuming characters which do not belong to you? They have played tricks upon you, and have changed you from men into idols, because you have fixed it in your hearts that you are to reign with Christ as kings and princes, and that angels are then to minister unto you. Have you forgotten the Lord's words, that he who would be great in heaven must become a servant? Therefore learn what is meant by kings and princes and reigning with Christ, that it is to be wise and do uses; for the kingdom of Christ, which is heaven, is a kingdom of uses; for the Lord loves all, and thence wills good to all, and good is use. And because the Lord does goods or uses mediately by the angels, and in the world by men, to those who do uses faithfully He therefore gives the love of use, and its reward which is internal blessedness, and this is eternal happiness. In the heavens as on earth there are exalted dominion and most abundant treasures; for there are governments, and forms of government, and thus there are powers and dignities, greater and less; and those who are in the highest stations have palaces and courts, which surpass those of emperors and kings on earth in magnificence and splendor; and honor and glory surround them from the number of the courtiers, ministers, and attendants, and the splendid vestments in which these are clad. But those who are highest are chosen from among those whose hearts are in the public welfare, while only the senses of the body are in the grandeur of magnificence for the sake of obedience. And because it pertains to the public welfare that every one should be of some use in society as in a common body, and because all use is from the Lord and is

effected through angels and through men as if by them, it is manifest that this is to reign with the Lord." When this had been heard from heaven, those who had personated kings and princes descended from the thrones and seats, and threw away the sceptres, crowns, and robes; and the mist in which was the aura of fantasy receded from them, and a bright cloud encompassed them, in which was the aura of wisdom; and from this, sanity returned to their minds.

737. After this the angel returned to the house where the wise from the Christian world were assembled, and called to him those who had embraced the belief that the joys of heaven and eternal happiness were paradisal delights. To them he said, "Follow me, and I will introduce you into paradise, your heaven, that you may enter upon the blessings of your eternal happiness." And he conducted them through a lofty gate-way, formed of the interwoven branches and twigs of noble trees; after they had entered he led them about through winding paths from quarter to quarter. It was actually a paradise at the first entrance to heaven, into which they are sent who in the world had believed all heaven to be one paradise, because it is called paradise, and had impressed upon themselves the idea that after death there is complete rest from labor, and that this rest is nothing else than breathing the very soul of delights, walking upon roses, being gladdened by the most delicate juice of the grape, and banqueting; and that this life is to be found only in a heavenly paradise. As they followed the angel they saw a great multitude of old men and young, also of boys, and also of women and girls, sitting in groups of three and in groups of ten on flower-beds, where they wreathed garlands to decorate the heads of the old men and the arms of the young, and to encircle the bosoms of the children; others were pressing juice from grapes, cherries, and mulberries, into cups, and drinking it in a genial way; others were inhaling the fra-

grance breathed forth and diffused from flowers, fruit, and odorous leaves; others were singing sweet songs that soothed the ears of the listeners; others sat at fountains, turning the waters of the gushing stream into various forms; some were walking about, talking together, and scattering their pleasantry; some entered into little garden-houses, to recline on couches; and they saw many other paradisal forms of gladness. After they had seen these things, the angel conducted his companions here and there by circuitous routes, and at last to some persons seated on a most beautiful flower-bed, which was surrounded by olive, orange, and citron trees; they sat swaying themselves to and fro, their faces resting on their hands, wailing and weeping. The companions of the angel addressed them and asked, "Why do you sit so?" They replied, "It is now seven days since we came into this paradise. When we entered, our minds seemed to be as if elevated into heaven, and introduced into the inmost favors of its joys; but after three days those favors began to grow dim, to fade from our minds, to become imperceptible, and so to become naught. And when our imaginary joys thus expired, we feared the loss of all that makes our life enjoyable, and began to doubt about eternal happiness, even whether there be any. And afterward we wandered through paths and plots in search of the gate by which we entered. But we wandered through winding paths, round and round, making enquiries of those we met. Some of them said that the gate is not found because this paradisal garden is a vast labyrinth, which is such that any one wishing to go out enters more deeply in; and they added, 'You must therefore necessarily remain here to eternity; you are now in the midst of the paradise, where all delights centre.'" They further said to the companions of the angel: "We have now sat here for a day and a half; and as we are now without hope of finding the way out, we have been resting ourselves on this flower-bed, and look around us upon

olives, grapes, oranges, and citrons in abundance. But the more we look at them the more is our sight wearied with seeing, our smell with smelling, and our taste with tasting. This is the cause of the sadness in which you find us, and of our wailing and weeping." On hearing this, the angel of the company said to them, "This paradisal labyrinth is really an entrance to heaven. I know the way out, and will lead you forth." At these words those who were seated arose and embraced the angel, and went with him joining his company. And on their way the angel taught them what heavenly joy and its eternal happiness are, — that they are not external paradisal delights, unless together with these there are internal paradisal delights. "External paradisal delights," said he, "are only delights of the senses of the body, but internal paradisal delights are those of the soul's affections; unless these latter are in the others, there is no heavenly life in them, because there is no soul in them; and every delight without its correspondent soul, languishes continually and becomes torpid, and it wearies the mind [*animus*] more than labor. There are paradisal gardens everywhere in heaven, and the angels also have joys from them; and so far as the soul's delight is within these, the joys are joys to them." Hearing this they all asked, "What is the soul's delight, and whence comes it?" The angel replied, "The soul's delight is from love and wisdom from the Lord; and because love is effective, and is effective through wisdom, they both have their seat in the effect, and the effect is use. This delight flows into the soul from the Lord, descends through the higher and the lower regions of the mind into all the senses of the body, and fills itself full in them; hence joy becomes joy, and it becomes eternal from the Eternal from Whom it is. You have seen paradisal scenes; and I declare to you that there is not one thing there, not even a little leaf, that is not from the marriage of love and wisdom in use. Wherefore if man is in this marriage he is in a heavenly paradise, and so in heaven."

738. After this the angel-guide returned to the house [of assembly], to those who had firmly persuaded themselves that heavenly joy and eternal happiness were a perpetual glorification of God and an endless festival; and this, because they had believed when in the world that they should then see God, and because the life of heaven from the worship of God is called a perpetual Sabbath. To them the angel said, "Follow me, and I will introduce you into your joy." And he introduced them into a small city, in the midst of which was a temple, and where all the houses were called sacred buildings. In this city they saw a gathering of the people from every corner of the surrounding land, and among them a number of priests who received them as they came, saluted them, and taking them by the hand led them to the gates of the temple, and from them to some sacred buildings round about the temple, and initiated them into the perpetual worship of God; saying, "This city is an entrance-court to heaven, and the temple of this city is the entrance to a magnificent and most spacious temple which is in heaven, where God is glorified by angels with praises and prayers for ever. It is ordered both here and there that those who come are first to enter the temple and remain there for three days and three nights, and after this initiation are to enter the houses of this city which are so many buildings consecrated by us, and going from one sacred house to another, in communion with those assembled there, shall pray, and shout, and repeat what has been preached. Be very careful to think of nothing within yourselves, and to speak of nothing with your companions, but what is holy, pious, and religious." After this the angel introduced his company into the temple, which was full and crowded with many who had enjoyed high dignity in the world, and also with many of the common people; and guards were stationed at the gates, to prevent any one from going out before he had stayed three days. And the angel said,

"This is the second day since those who are now here came in; observe them, and you will see their glorification of God." And they looked at them; and they saw most of them asleep, and those who were awake continually yawning; some, in consequence of the continual elevation of their thoughts to God, without allowing them to come down at all into the body, seemed like faces apart from the body (for so they appeared to themselves, and therefore to others also); the eyes of some looked wild from being constantly turned away [from things below]; in a word, the breasts of all were oppressed, and they were weary in their spirits; they turned away from the pulpit and cried out, "Stop preaching, our ears are stunned; we no longer hear a word, the very sound of your voices begins to be more than we can bear." And then they arose, rushed in a mass to the gates, broke them open, pressed upon the guards and drove them away. Seeing this the priests followed, keeping close to them, teaching and teaching, praying, sighing, and saying, "Celebrate the festival, glorify God, sanctify yourselves; in this entrance-court of heaven we will inaugurate you into the eternal glorification of God in a magnificent and most spacious temple that is in heaven, and so into the enjoyment of eternal happiness." These words, however, were not understood, and were scarcely heard by them, owing to the dulness of their minds from a two days' suspension and detention from ordinary business within and outside of their houses. But when they endeavored to tear themselves away from the priests, the priests caught them by the arms and also their clothing, urging them to the houses where they were to preach; but in vain; they cried out, "Leave us; we feel as if we should faint." At these words, lo, there appeared four men in white garments, and with mitres. One of them had been an archbishop in the world, and the other three had been bishops; they had now become angels. They called the priests together, and addressing them said, "We

saw you from heaven with these sheep, and saw how you feed them. You feed them even to madness. You do not know what glorification of God means. It means to bring forth the fruits of love, that is, to discharge faithfully, sincerely, and diligently the work of one's calling, for this is of the love of God and of the love of the neighbor; and it is the bond of society, and its good. By this God is glorified, and then by worship at stated times. Have you not read these words of the Lord, *Herein is My Father glorified, that ye bear much fruit: so shall ye be My disciples* (John xv. 8)? You priests are able to be in the glorification of worship, because to be so is your office, and you have honor, glory, and recompense therefrom; but still you could be in that glorification no more than they, unless honor, glory, and recompense were united with your office." Having thus said, the bishops charged the keepers of the gate to admit all, and to let all pass out: "for," said they, "there are very many who have not been able to think of any other heavenly joy than the perpetual worship of God, because they have known nothing of the state of heaven."

739. After this the angel returned with his companions to the place of meeting, from which the companies of wise men had not yet gone; and there he called to him those who believed heavenly joy and eternal happiness to be merely admittance into heaven, and who believed that admittance is from Divine grace; also that those who are admitted have joy at once, like those who in the world enter the palaces of kings on days of festivity, or come by invitation to a marriage. To them the angel said, "Wait here awhile; I will sound my trumpet, and those who have high reputation for wisdom in the spiritual things of the church will come hither." After some hours nine men presented themselves, each wearing a laurel wreath to mark his fame. These were introduced by the angel into the house of assembly where all those were waiting who were convoked before. In the presence of these latter the

angel addressed the nine wearing the laurel wreaths, and said: "I know that in accordance with your wish, and following out your ideas, it was granted you to ascend into heaven; and that you have returned to this lower or subcelestial earth with a full knowledge of the state of heaven; tell us therefore how heaven appeared to you." And they replied in order. The *first* said: "My idea of heaven, from earliest boyhood even to the end of my life in the world, was, that it was a place of all blessings and favors, of all that promotes enjoyment and is charming, and of all pleasures; and that if I were admitted there, I should be surrounded with an aura of such felicities, inhaling them with full breast, as surrounds a bridegroom when he celebrates his marriage and when he enters the marriage-chamber with his bride. With this idea I ascended to heaven; I passed the first guards, and the second also; but when I came to the third, the officer of the guard addressed me and said, 'Who are you, friend?' I answered, 'Is not this heaven? I have ascended hither at my earnest wish; admit me, I entreat you.' And he admitted me. And I saw angels in white garments, who walked around me, and looked at me, and murmured, 'Here is a new guest who is not clothed with the raiment of heaven.' I heard these words, and thought, 'This seems to me to be as it was with him of whom the Lord says that he came to the wedding not having a wedding-garment.' And I said, 'Give me such garments;' but they laughed. And then one came running from the court with the order, 'Strip him naked, cast him out, and throw his clothes after him;' and so I was cast out." The *second* in order then said: "My belief also, like his, was, that if I were only admitted into heaven which was above my head, joys would flow around me, and that I should breathe them for ever. I also obtained my wish. But when the angels saw me they fled, and said to one another, 'What portent is this? How did this bird of night come hither?' And I actually felt

myself changed from being a man, although I was not changed. This happened to me from my inhaling the heavenly atmosphere. But presently one ran from the court, with the order that two servants should lead me out, and conduct me back by the way I ascended even to my own house. And when I was at home I appeared to myself and to others as a man." The *third* said: My idea of heaven was always from place, and not from the love; so when I came into this world, I longed for heaven with a great desire; and seeing some ascending, I followed them and was admitted, but only a few steps. But when I wished to gladden my mind [*animus*] by the idea of the joys and blessings there, owing to the light of heaven (which was white like snow, and the essence of which is said to be wisdom), stupor seized my mind, and from it thick darkness came over my eyes, and I began to be insane; and presently, owing to the heat of heaven (which corresponded to the brightness of that light, and the essence of which is said to be love), my heart palpitated, anxiety took possession of me, I was tortured with interior pain, and threw myself on the ground there upon my back; and while I lay there, an attendant came from the court with an order to carry me carefully into my own light and heat; and when I came into them, my breath and my heart returned to me. The *fourth* said that he also had been in the idea of place, and not in the idea of the love, in respect to heaven. He said further: "As soon as I came into the spiritual world I asked wise men whether it was allowable to ascend into heaven. They said that any one was at liberty to ascend, but that those who go up must be careful lest they be cast down again. I laughed at this, and went up, believing like others that all in the whole world were capable of receiving the joys of heaven in their fulness. But truly, as soon as I was within, I became almost dead; and from the pain and its torture in my head and body, I prostrated myself on the ground, writhed like a serpent near the fire, crawled even to the

brink, and in that way threw myself down. I was afterward taken up by some who stood below, and carried to an inn, where I became well again." The *other five* also gave wonderful accounts of their ascents to heaven; and they compared the changes in the states of their life with the state of fishes when lifted from the water into the air, and that of birds when in the ether. And they said that after those hard experiences, they no longer had a desire for heaven, but only for a life in company with their like wherever they were; and that they know that in the world of spirits, where we then were, all first undergo a preparation, the good for heaven and the evil for hell, and that when prepared they see ways opened for them to societies of those like themselves, with whom they are to remain for ever; also that they then enter these ways with enjoyment because they are the ways of their love. When they of the first assembly heard these things, they all confessed that they, too, had entertained no other idea of heaven than as of a place where with full mouth they should for ever drink-in the joys flowing around them. The angel with the trumpet then said to them: "You now see that the joys of heaven and eternal happiness do not pertain to place, but to the state of man's life; and the state of heavenly life is from love and wisdom; and as use is the containant of these two, the state of heavenly life is from the conjunction of love and wisdom in use. It is the same if we say charity, faith, and good work; inasmuch as charity is love, faith is truth from which comes wisdom, and good work is use. Moreover, in our spiritual world there are places as in the natural world; otherwise there would not be places to live in, and distinct mansions; but still place in this world is not place, but is an appearance of place according to the state of love and wisdom or charity and faith. Every one who becomes an angel carries his heaven within him, because he carries the love belonging to his heaven; for man from creation is the least effigy, image

and type of the great heaven; the human form is nothing else; wherefore every one comes into that society in heaven of which he is a form in his individual effigy. Therefore when he enters into that society, he enters into a form correspondent with himself: thus as from himself he enters into that which is a [more general] self, and as from this he enters into it [as it is] in himself; and he draws-in its life as his life, and his life as its. Every society is as what is general, and the angels therein are as similar parts from which the general co-exists. From this it now follows that they who are in evils and thence in falsities, have formed in themselves an effigy of hell; and this suffers torment in heaven from the influx and the violence in the activity of one opposite upon another; for infernal love is opposite to heavenly love, and consequently the enjoyments belonging to those two loves come into collision with each other like hostile forces, and destroy each other when they meet."

740. After this a voice was heard out of heaven saying to the angel with the trumpet, "Select ten out of the whole assembly, and introduce them to us; we have heard from the Lord that He will prepare them so that the heat and light, or the love and wisdom, of our heaven may be borne by them without injury for three days." Then ten were chosen, who followed the angel. And they ascended by a steep path to a certain hill, and from this to a mountain on which was the heaven of those angels, which had before appeared to them at a distance like an expanse in the clouds. The gates were opened for them; and after they had passed the third, the introducing angel ran to the prince of that society or heaven and announced their arrival. And the prince said in reply, "Take some of my attendants, and carry back word to them that their arrival is pleasing to me, and introduce them into my ante-court, and give to each his own room with his bed-chamber; and take some of my courtiers, and servants also, to wait on

them and to render them all the service they desire." And it was done. But when they were conducted in by the angel, they asked whether it was allowable to go and see the prince; and the angel answered them, "It is now morning, and he cannot be seen before noon; until that time all are engaged in fulfilling their own part in offices and in their work. But you are invited to dinner; and then you will sit at table with our prince. Meanwhile I will introduce you into his palace, where you will see magnificent and splendid things."

When they had come to the palace, they first viewed it from without. It was spacious, built of porphyry, with the substructure of jasper; and before the gate were six lofty columns of lapis lazuli, the roof was of plates of gold, the high windows were of the clearest crystal, and their frames also of gold. They were afterward introduced into the interior of the palace, and conducted from room to room; and they saw ornaments of inexpressible beauty, and on the ceilings decorations of inimitable sculpture; placed against the walls they saw tables of silver fused with gold, on which were various utensils of precious stones, and of entire gems in heavenly forms. And they saw many other things which no eye on earth had ever seen; and no one therefore had been able to believe that there are such things in heaven. While they were amazed at the sight of such magnificence, the angel said: "Do not wonder; the things which you see were not fashioned and wrought by any angelic hand, but were formed by the Builder of the universe, and presented to our prince; wherefore here we have architectural art in its own perfection, and from it are all the rules of that art in the world." The angel said further: "You may possibly imagine that such things fascinate our eyes, and infatuate them so far that we believe them to be the joys of our heaven; but because our hearts are not in them, they are only accessory to the joys of our hearts; therefore so far as we contemplate them as acces-

sory, and as the workmanship of God, we contemplate in them the Divine omnipotence and clemency."

741. After this the angel said to them, "It is not yet noon; come with me into the garden of our prince, which adjoins this palace." They went, and at the entrance the angel said, "Behold the most magnificent garden in this heavenly society." But they replied, "What do you say? There is no garden here; we see only one tree, and on its branches and on its top what seem like fruits of gold, and leaves of silver with their edges adorned with emeralds; and under the tree little children with their nurses." To this the angel with inspired voice replied: "This tree is in the midst of the garden, and is called by us the tree of our heaven, and by some the tree of life. But proceed and draw nearer, and your eyes will be opened and you will see the garden." And they did so, and their eyes were opened, and they saw trees laden with delicious fruit, with vines entwining their tendrils about them, and their tops bending with the fruit toward the tree of life in the centre. These trees were planted in a continued series which came out and went on in endless circles or curves like those of a perpetual spiral; it was a perfect spiral of trees, in which one species followed another continually, according to the excellence of their fruit. A broad space lay between the beginning of the spiral and the tree that was in the midst; and this space gleamed with beaming light that made the trees of the spiral glow with a radiance which was graduated but unbroken from the first to the last. The first trees were the noblest of all, luxuriant with the rarest fruit; these were called trees of paradise, being nowhere seen in any land of the natural world, for they do not and cannot exist there. After these followed olive-trees, then those that yielded wine, then trees yielding fragrance, and last of all those useful to workmen for the wood. Here and there in this coil of trees, or this spiral, were seats formed of branches of the trees behind them drawn forward and interlaced, and

enriched and adorned with their fruits. In that perpetual circle of trees were passages which opened into flower-plots, and from these into lawns laid out in areas and beds. Seeing these things, the companions of the angel exclaimed, "Behold heaven in form! Wherever we turn our eyes, something heavenly and paradisal meets them, which is inexpressible." The angel rejoiced on hearing this, and said: "All the gardens of our heaven are representative forms or types of heavenly beatitudes in their origin; and because an influx of these beatitudes elevated your minds, you exclaimed, 'Behold heaven in form.' But they who do not receive that influx, look on these things of paradise only as they look on those of a forest. All those receive the influx who are in the love of use; while they do not receive it who are in the love of glory, and a glory that is not from use." He afterward explained and taught what was represented and signified by the several things in the garden.

742. While they were thus engaged, there came a messenger from the prince, who invited them to eat bread with him; and at the same time two attendants of the court brought garments of fine linen, and said, "Put these on, for no one is admitted to the prince's table unless he is clothed with the garments of heaven." And they made themselves ready, and accompanied their angel. They were introduced into a corridor, the walk of the palace, and waited for the prince. And there the angel introduced them to companionship with great men and rulers who also were waiting for the prince. And behold, in less than an hour the doors were opened, and through one wider than the rest, on the western side, they saw him enter in the order and pomp of procession. Before him came his privy counsellors (*consiliarii a latere*), after these the chamberlains (*consiliarii a cameris*), and after these the chief officers of his court; the prince was in the midst of the latter; after him came courtiers of various rank, and last of all the guards. In all, they numbered one hundred and twenty. The angel standing

in front of the ten new-comers, who from their dress now appeared as inmates of the place, advanced with them to the prince, and reverently presented them; and the prince, without stopping the procession, said to them, "Come with me to eat bread." And they followed him into the dining-hall, where they saw a table magnificently prepared. In the centre of it was a high pyramid of gold, having on its forms in triple order a hundred dishes containing sweet bread, new wine solidified, with other delicacies made of bread and wine together. And through the middle of the pyramid there welled up, as it were, a fountain streaming with wine like nectar, the flow of which parted at the top of the pyramid and supplied the cups. At the sides of this high pyramid were various heavenly forms of gold, on which were dishes and plates loaded with all kinds of food. The heavenly forms on which were the dishes and plates, were forms of art derived from wisdom, such as cannot be portrayed in the world by any art, or described by any language. The dishes and plates were of silver, engraved around with forms similar to those on their supports; the cups were of pellucid gems. So was the table furnished.

743. But the dress of the prince and his ministers was this: The prince was clad in a long robe of a purple color, decorated with silver stars of needlework; under the robe he wore a tunic of shining silk of a violet color. This was open at the breast, where was seen the front part of a belt, bearing the ensign of his society; this was an eagle brooding her young at the top of a tree; it was of shining gold set round with diamonds. The privy counsellors were clad in a somewhat similar way, but without the ensign; instead of it they had carved sapphires hanging from their necks by golden chains. The courtiers wore gowns of a brown color, in which were interwoven flowers encircling young eagles; the tunics under these were of silk of the color of the opal, as were their breeches and stockings. Such was their clothing.

744. The privy counsellors, the chamberlains, and the rulers stood around the table; and at the order of the prince they clasped their hands, and uttered together in a low tone a prayer of praise to the Lord; and then at a nod from the prince, they took their places on the cushioned seats at the table. And the prince said to the ten strangers, "Sit you down also with me; your seats are there." And they sat down. The court-attendants before sent by the prince to wait upon them stood behind them. The prince then said to them, "Take, each one of you, a plate from its stand, and then a little dish from the pyramid." They did so; and lo, there instantly appeared new plates and little dishes in the place of those taken away. Their cups were filled with wine from the fountain streaming from the great pyramid, and they ate together. When they were moderately satisfied, the prince addressed the ten guests and said: "I have heard that you were called together on the earth that is beneath this heaven, to disclose your thoughts concerning the joys of heaven and the eternal happiness therefrom; and that you expressed your views variously, each according to the enjoyments of the senses of his body. But what are the enjoyments of the senses of the body without those of the soul? It is the soul that makes them to be enjoyments. The enjoyments of the soul are in themselves imperceptible beatitudes; but they become more and more perceptible as they descend into the thoughts of the mind, and from these into the sensations of the body. In the thoughts of the mind they are perceived in the consciousness of being highly favored, in the sensations of the body in a sense of enjoyment, and in the body itself as pleasures. From these when all together, comes eternal happiness; but from the latter alone, the happiness is not eternal but temporal, which comes to an end and passes away, and sometimes becomes unhappiness. You have now seen that all your joys are also joys of heaven, and more excellent than you have ever been able to conceive;

but yet these do not affect our minds [*animi*] interiorly. There are three things which as one flow from the Lord into our souls; these three as one, or this trine, are love, wisdom, and use: but the love and wisdom do not exist except ideally, because only in the affection and thought of the mind; but they exist in use really, because simultaneously in the act and work of the body; and where they exist really, there they also subsist. And as love and wisdom exist and subsist in use, it is use which affects us; and use is, to discharge the works of one's function faithfully, sincerely, and diligently. The love of use, and consequent earnest application in use, holds the mind together, and prevents its dissipating itself, and wandering about, and drinking-in all the cupidities which with their allurements flow-in through the senses from the body and from the world, and from which the truths of religion and the truths of morality with their goods are scattered to every wind. But the earnest application of the mind in use, holds and binds these together, and disposes the mind into a form receptive of wisdom from these truths, and then it banishes to the sides the illusions and mockeries both of falsities and vanities. But on this subject you will hear more from the wise men of our society, whom I will send to you this afternoon." So saying the prince arose, and with him his guests; and wishing them peace, he directed the angel who had them in charge to lead them back to their rooms, and to show them all honor and every civility; and also to invite courteous and affable men to entertain them with conversation respecting the various joys of the society.

745. When they had returned to their rooms all this was done. Men invited from the city came to entertain them with conversation on the various joys of the society; and after salutations, conversed with them as they walked, very pleasantly. But their angel-guide said, "These ten men were invited to this heaven to see its joys, and thus to receive a new idea of eternal happiness. Recount,

therefore, some of its joys which affect the senses of the body; some wise men are to come afterward who will relate some things that render those joys satisfactory and happy." Hearing this, the men invited from the city related the following: "1. There are here days of festivity appointed by the prince, that the mind [*animus*] by relaxation may recover from the weariness which the zeal of emulation may have brought upon some. On these days there are concerts of instrumental and vocal music in places of public resort, and outside of the city there are games and shows. At such times orchestras are raised in the places of public resort, surrounded by lattice-work of interwoven vines, from which hang clusters of grapes; within the lattices, in three rows one above another, sit the musicians with stringed and wind instruments, high-toned and low-toned, some powerful and some sweet; at the sides are singers of both sexes; and they delight the citizens with the sweetest jubilees and songs, choruses and solos, varied in character at intervals. On these days of festivity this is continued from morning until noon, and then again till evening. 2. Moreover, every morning there are heard from the houses around the public places the sweetest songs of virgins and young girls, with which the whole city resounds. There is some one affection of spiritual love that is sung every morning, that is sounded forth by modifications or modulations of the musical voice; and that affection is perceived in the singing, as if this were the affection itself. It flows-in into the souls of the hearers, and excites them to correspondence [with it]. Such is heavenly song. These singers say that the sound of their singing draws as it were an inspiration and animation from within, and exalts itself joyously, according to its reception by the hearers. When the singing ceases, the windows of the houses on a public square are closed, and at the same time those of the houses on the streets, and the doors also, and then the whole city is still;

there is no noise anywhere, nor are any wandering idlers seen, but all, girt for their work, enter upon the duties of their respective employments. 3. But at noon the doors are opened, and in the afternoon in some places the windows also, and the boys and girls are seen playing in the streets, while their nurses and their teachers sit in the porches of the houses, overseeing them. 4. In the outskirts of the city, there are various games of the boys and young men; there are foot-races, and games of ball, and the game in which the ball is struck back and forth, called tennis. There are trials of skill among the boys, to determine who is quick and who is slow in speaking, acting, and perceiving; and to the quick, some laurel leaves are given as a reward; and there are many other ways of calling forth the latent abilities of the boys. 5. Moreover, there are theatrical exhibitions outside of the city, where players represent the various proprieties and virtues of moral life; among them are also players of lower parts, for the sake of relations." And one of the ten asked, "How for the sake of relations?" They replied: "No virtue can be presented to the life, together with what is honorable and becoming pertaining to it, except by means of relatives, from the greatest to the least of them. The players of the lower parts represent the virtues, and the honorable and becoming things pertaining to them as they are when least, even till they become none; but it is decreed by law that nothing opposite (which is called dishonorable and unbecoming) shall be exhibited except figuratively and as it were remotely. It is so provided, because nothing that is honorable and good in any virtue passes by successive steps to what is dishonorable and evil, but to the very least of it even till it perishes; and when it perishes, the opposite begins. Therefore heaven, where all things are honorable and good, has nothing in common with hell, where all things are dishonorable and evil."

746. While they were talking, a servant ran to them and

announced the arrival of eight wise men who had come by the order of the prince, and wished to enter; hearing this, the angel went and received them, and introduced them. And the wise men, as soon as the usual and proper forms of introduction were over, first spoke with them about the beginnings and growth of wisdom, mingling with their conversation various remarks respecting its progress, showing that with the angels wisdom nowhere has an end and ceases, but grows and is increased to eternity. Hearing this, the angel of the company said to the wise men, "Our prince spoke at table with these men concerning the seat of wisdom, as being in use. Do you also, if you please, talk with them on the same subject." And they said: "Man as first created was imbued with wisdom and its love, not for the sake of himself, but for the sake of its communication with others from himself; hence it is inscribed in the wisdom of the wise, that no one should be wise and live for himself alone but for others at the same time; hence society, which otherwise would not exist. To live for others is to do uses. Uses are the bonds of society; there are just as many of these bonds as there are good uses, and these are infinite in number. There are spiritual uses, which pertain to love to God and love toward the neighbor; there are moral and civil uses, which pertain to the love of the society and state in which a man is, and of the companions and citizens with whom he is; there are natural uses, which pertain to the love of the world and its necessities; and there are bodily uses, which pertain to the love of self-preservation for the sake of higher uses. All these uses are inscribed on man, and follow in order one after another; and when they exist simultaneously, one is within the other. They who are in the first uses, which are spiritual, are also in those that follow, and they are wise; but they who are not in the first, and yet are in the second and hence in those that follow, are not wise thus, but only appear to be so owing to external morality

and orderly civil life; they who are not in the first and second but are in the third and fourth, are any thing but wise, for they are satans, as they love the world only, and themselves from the world; but they who are in the fourth only, are the least wise of all, for they are devils because they live for themselves alone, or if for others it is solely for the sake of self. And further: every love has its own enjoyment, for by this the love lives; and the enjoyment in the love of uses is a heavenly enjoyment which enters succeeding enjoyments in order, and according to their order of succession exalts them and makes them eternal." They afterward enumerated heavenly delights proceeding from the love of use, and said that there are myriads of myriads of them, and that they enter into them who enter into heaven. And moreover, in discourses of wisdom concerning the love of use, they pass the day with them even till evening.

But towards evening there came a footman clothed in linen to the ten visitors, companions of the angel, and invited them to a wedding to be celebrated the next day. The visitors were very glad that they were also to see a wedding in heaven. After this they were conducted to one of the privy counsellors, and supped with him; and after supper they returned and separated from one another, and retired each to his own bed-chamber, and slept till morning. And then, having wakened they heard the song of the virgins and young girls from the houses round the place of public assembly, which was mentioned above. The affection of conjugial love was sung at that time; deeply affected and moved by the sweetness of which, they perceived a blessed charm implanted in their joys, which exalted and renewed them. When the time came, the angel said, "Make yourselves ready, putting on the garments of heaven which our prince sent to you;" and they put them on; and behold their garments shone as from flamy light. And they asked the angel, "Whence is this?"

He replied, "It is because you are going to a wedding; with us our garments then shine and become wedding garments."

747. After this the angel conducted them to the house of the wedding, and the porter opened the door. They were received near the threshold and saluted by an angel sent by the bridegroom, conducted in, and taken to seats set apart for them; and soon after they were invited into an ante-room of the bridal chamber; in the centre of this they saw a table on which was placed a magnificent candlestick with seven branches and bowls of gold; on the walls hung lamps of silver; when these were lighted, the atmosphere had a golden appearance. And they saw two tables, at the sides of the candlestick, on which were loaves in triple order; and in the four corners of the room, tables upon which were crystal cups. While they were examining these things, behold a door was opened from an apartment next the bridal chamber, and they saw six virgins come out, and following them the bridegroom and bride holding each other by the hand, and leading each other to their seat which had been placed directly opposite the candlestick; they took their seats, the bridegroom on the left and the bride on his right, and the six virgins stood at the side of the seat near the bride. The bridegroom was dressed in a robe of glowing purple and a coat of shining linen, with an ephod on which was a golden plate set round with diamonds; a young eagle, the nuptial badge of this society of heaven, was engraved on the plate; on his head he wore a mitre. But the bride was dressed in a scarlet mantle, and under it an embroidered dress reaching from the neck to the feet; beneath her bosom was a golden girdle, and upon her head a crown of gold set with rubies. While they thus sat together, the bridegroom turned to the bride, and placed on her finger a golden ring; and he drew forth bracelets and a necklace of great pearls, fastening the bracelets on her wrists, and the necklace about her

neck, and saying, "Accept these pledges." And while she took them, he kissed her, and said, "Now you are mine," and he called her his wife. When this had been done, the guests cried out, "A blessing upon you!" First each one said this by himself, and then all together; one sent by the prince in his stead, joined in the cry; and at that moment the ante-room was filled with an aromatic smoke, which was a sign of blessing from heaven. And then the servants in waiting took loaves from the two tables near the candlestick, and cups, now filled with wine, from the tables in the corners of the room, and gave to each of the guests his bread and his cup, and they ate and drank. After this the husband and his wife arose, the six virgins following them to the threshold with the now lighted silver lamps in their hands; and the married pair entered the bridal chamber; and the door was shut.

748. The angel-guide afterward talked with the guests about his ten companions, saying that he had introduced them by command, had shown them the magnificent things of the prince's palace and the wonderful things it contained, that they had dined with him, and had afterward conversed with the wise of the society. And he asked, "May they be permitted to converse a little with yourselves also?" And they approached, and entered into conversation. And one wise man of the wedding guests said to them, "Do you understand what is signified by the things which you have seen?" They replied that they understood a little. And then they asked him, "Why was the bridegroom, now a husband, so clothed?" He answered, "The bridegroom, now a husband, represented the Lord; and the bride, now a wife, represented the Church; because nuptials in heaven represent the Lord's marriage with the Church. It was for this reason that the bridegroom had a mitre on his head, and was clad in a robe, coat, and ephod, like Aaron; and that the bride, now a wife, had a crown on her head, and was dressed with a mantle like a

queen. But to-morrow they will be clothed differently, because this representation lasts only to-day." Again they asked, "Since he represented the Lord, and she the Church, why did she sit at his right?" The wise man replied: "Because there are two things which make the marriage of the Lord and the Church, Love and Wisdom, and the Lord is Love, and the Church is Wisdom; and Wisdom is at the right of Love; for the man of the church is wise as of himself, and as he becomes wise he receives love from the Lord. The right hand also signifies power, and love has power through wisdom. But as before said, after the nuptials the representation is changed; for the husband then represents wisdom, and the wife the love of his wisdom. This latter love, however, is not the prior love, but it is a secondary love which the wife has from the Lord through the wisdom of the husband; the love of the Lord which is the prior love, is the love of becoming wise, [and this is] with the husband: wherefore, after the nuptials, both together (the husband and his wife) represent the church." Again they asked, "Why did not you *men* stand beside the bridegroom, now a husband, as the six virgins stood beside the bride, now a wife?" The wise man replied: "Because to-day we ourselves are counted among the virgins, and the number six signifies all and the complete." But they said, "How is that?" He replied: "Virgins signify the church; and the church is of both sexes; wherefore we, too, are virgins in relation to the church; that this is so is evident from these words in the Apocalypse, *These are they who were not defiled with women, for they are* VIRGINS; *and they follow the Lamb whithersoever He goeth* (xiv. 4). And because virgins signify the church, the Lord likened it to *ten virgins invited to a marriage* (Matt. xxv. 1–13). And because Israel, Zion, and Jerusalem signify the church, mention is so often made in the Word of the VIRGIN AND DAUGHTER OF ISRAEL, ZION, AND JERUSALEM. The Lord also describes His marriage with the

Church by these words in David: UPON THY RIGHT HAND DID STAND THE QUEEN *in fine gold of Ophir; her clothing is of wrought gold; she shall be brought unto the King in raiment of needle-work; the* VIRGINS *her companions that follow her shall come into the King's palace*" (Ps. xlv. 9–14). Afterward they said, "Is it not proper that a priest should be present and minister at nuptials?" The wise man answered, "This is proper on earth, but not in the heavens, on account of the representation of the Lord Himself and the Church. On earth they do not know this. Yet with us a priest ministers at the betrothments, and hears, receives, confirms, and consecrates the consent. Consent is the essential of marriage, and all other succeeding ceremonies are its formalities."

749. After this the angel-guide went to the six virgins, and told them also of his companions, and requested that they would honor them with their company. And they approached, but when they were near they suddenly went back and entered the women's apartment, where their virgin friends also were. On seeing this, the angel-guide followed them and asked why they had withdrawn so suddenly without speaking with them. They replied, "We could not go near them." He said, "Why so?" And they answered, "We do not know; but we perceived something that repelled and drove us back; they must excuse us." And the angel returned to his companions, and told them this answer, and added, "I suspect that your love of the sex is not chaste; in heaven we love virgins for their beauty and the elegance of their manners, and we love them dearly, but chastely." At this his companions smiled and said, "Your suspicion is correct; who can see such beauties near, and not feel some desire?"

750. After this social festivity, all those invited to the nuptials departed, and also the ten men in company with their angel. The evening was far advanced, and they went to bed. At dawn they heard it proclaimed, "To-day is the

Sabbath;" and they arose, and asked the angel what it meant. He replied, "It is a call to the worship of God, which returns at stated times, and is proclaimed by the priests; it is celebrated in our temples, and lasts about two hours. Come with me, therefore, if you like, and I will introduce you." They made themselves ready, accompanied the angel, and entered the temple. And behold, the temple was large, capable of seating about three thousand persons, semicircular in form, with benches or seats extending continuously around, following the figure of the temple. The pulpit in front of the seats was drawn back a little from the centre; the door was back of the pulpit, at the left. The ten strangers entered with their angel-guide, and he told them where they were to sit, saying, "Every one who enters the temple knows his place; he knows it from something within, nor can he sit anywhere else; if he sits elsewhere, he hears nothing and perceives nothing, and also he disturbs the order; and when this is done, the priest is not inspired."

751. When the congregation had assembled, the priest ascended the pulpit, and preached a sermon full of the spirit of wisdom. The sermon was concerning the holiness of the Sacred Scripture, and the conjunction of the Lord by means of it with both worlds, the spiritual and the natural. In the enlightenment in which he was, he fully proved that that Holy Book was dictated by Jehovah the Lord, and that consequently He is in it, even so that He is the Wisdom there; but that the Wisdom which is Himself therein, lies concealed under the sense of the letter, and is opened to none but those who are in truths of doctrine and at the same time in goods of life, and who thus are in the Lord and have the Lord in them. To the sermon he subjoined a prayer, and descended. As the audience were leaving, the angel asked the priest to speak a few words of peace to his ten companions; and he came to them, and they conversed together for half an hour, and he spoke concern-

ing the Divine Trinity as being in Jesus Christ, in Whom dwelleth all the fulness of the Godhead (or Divinity) bodily, according to the saying of the Apostle Paul; and he afterward spoke of the union of charity and faith, but he said the union of charity and truth, because faith is truth.

752. After expressing their thanks, they went home. And the angel said to them, "This is the third day since you came up to this heavenly society, and you were prepared by the Lord to remain here three days; the time has therefore come for us to part. So put off the clothes sent you by the prince, and put on your own." And as soon as they were in their own clothes, they were inspired with a desire to depart; and they departed, and descended, the angel accompanying them all the way to the place of the assembly. And there they gave thanks to the Lord for having vouchsafed to bless them with knowledge and thence with intelligence respecting heavenly joys and eternal happiness.

CHAPTER FOURTEENTH.

CONCERNING THE CONSUMMATION OF THE AGE; CONCERNING THE COMING OF THE LORD; AND CONCERNING THE NEW HEAVEN AND THE NEW CHURCH.

I. The Consummation of the Age is the last time or the end of the Church.

753. There have been several churches on this earth, and in the course of time they have all been consummated, and after their consummation new churches have come into existence; and so it has been up to the present time. The consummation of a church takes place when there remains no Divine truth except what is falsified or rejected; and while there is no genuine truth no genuine good can be given, inasmuch as all the quality of good is formed by means of truths; for good is the essence of truth, and truth is the form of good, and without form there is no quality. Good and truth can no more be separated than the will and the understanding, or, what is the same thing, than love's affection and the thought therefrom. Therefore when truth is consummated in a church, good is also consummated there; and when this is done, the church then has an end, that is, then is its consummation.

754. A church is consummated by various means, especially by such things as cause falsity to appear as truth; and when falsity appears to be truth, then the good which in itself is good and is called spiritual good, is found no more. The good which is then believed to be good, is only the natural good which a moral life produces. The cause

that truth and together with it good are consummated, is found chiefly in the two natural loves that are diametrically opposed to the two spiritual loves, and are called the love of self and the love of the world. The love of self when it reigns, is opposed to love to God, and the love of the world when it reigns is opposed to love toward the neighbor. The love of self is to wish well to oneself alone, and not to another unless for the sake of self; similar things may be said of the love of the world; and these loves, where they have been fed, spread like gangrene through the body, and consume all things thereof one after another. That such love has invaded churches, is clearly manifest from Babylonia and the description of it (Gen. xi. 1–9; Isa. xiii., xiv., xlvii.; Jer. l.; also Dan. ii. 31–47; iii. 1–7, and subsequent verses; v.; vi. 8–28; vii. 1–14; and in the Apocalypse, xvii. and xviii., in both from beginning to end); for Babylonia has at last exalted itself to such a degree as not only to have transferred the Lord's Divine power to itself, but also to be striving with the utmost zeal to grasp all the riches of the world. That similar loves would break forth from many of the leaders of the churches outside the pale of Babylonia if their power were not limited and thus curbed, may be inferred from signs and appearances not wholly without meaning. What else follows, then, but that such a man regards himself as God, and the world as heaven, and perverts all the truth of the church? for that truth which in itself is truth cannot be recognized and acknowledged by a merely natural man, nor can it be given him by God because it falls into the inverse, and becomes falsity. Beside these two loves there are still other causes of the consummation of truth and good, and hence of the church, but these causes are secondary and subordinate to those two.

755. That the consummation of the age is the last time of the church, is evident from the passages in the Word where it is mentioned; as in the following: *I have heard from Jehovah a* CONSUMMATION *and* DECISION *upon the*

whole earth (Isa. xxviii. 22). *The* CONSUMMATION *is decreed, overflowing with righteousness, for the Lord Jehovih Zebaoth shall make a* CONSUMMATION *and* DECISION *in the whole land* (x. 22, 23). *The whole land shall be devoured in the fire of the zeal of Jehovah, for He shall make a speedy* CONSUMMATION *with all them that dwell in the land* (Zeph. i. 18). By earth (or land) in these passages is signified the church, because the land of Canaan is meant, where the church was. That the earth (or land) signifies the church, may be seen confirmed by many passages from the Word in the "Apocalypse Revealed" (n. 285, 902). *At length upon the bird of abominations there shall be* DESOLATION, *and even to a* CONSUMMATION *and* DECISION *shall it drop upon the* DEVASTATION (Dan. ix. 27). That these words were spoken by Daniel concerning the end of the present Christian church, may be seen in Matthew (xxiv. 15). *The whole earth shall be a* WASTE, *yet will I not make a* CONSUMMATION (Jer. iv. 27). *The iniquity of the Amorites is not yet* CONSUMMATED (Gen. xv. 16). *Jehovah said, I will go down and see whether they have made a* CONSUMMATION, *altogether according to the cry which is come unto Me* (xviii. 21); spoken of Sodom. The last time of the present Christian church is also meant by the Lord by the consummation of the age in the following passages: The disciples asked Jesus, *What shall be the sign of Thy Coming, and of the* CONSUMMATION OF THE AGE? (Matt. xxiv. 3.) *In the time of harvest I will say to the reapers, Gather ye together first the tares to burn them; gather the wheat into my barn. So shall it be in the* CONSUMMATION OF THE AGE (Matt. xiii. 30, 40). *In the* CONSUMMATION OF THE AGE *the angels shall come forth, and sever the wicked from among the just* (xiii. 49). Jesus said to His disciples, *Lo, I am with you even to the* CONSUMMATION OF THE AGE (xxviii. 20). It is to be known that devastation, desolation, and decision have a similar signification with consummation; but desolation signifies the consummation of truth, devastation the consummation of good, and decision the

full consummation of both; and that the fulness of time, in which the Lord came into the world, and in which He is to come, is also a consummation.

756. The consummation of the age may be illustrated by various things in the natural world; for here the things that are upon earth one and all grow old and are consumed, but by alternate changes that are called the circles of things. Times, in general and in particular, run through these circles. In general, the year passes from spring to summer, through this to autumn, then ends in winter, and from this returns to spring again; but this is the circle of heat: in particular, the day passes from morning to noon, through this to evening, ends in night, and from this returns again to morning; but this is the circle of light. Every man also runs through the circle of nature; he begins life in infancy, from that advances to youth and early manhood, from this to old age, and dies. So likewise every bird of the air and every beast of the earth. Every tree also begins with the germ, goes on to full stature, and gradually declines, even till it falls. So it is with every bush and every twig, yes, with every leaf and flower, and even with the soil itself, which in time becomes barren; So it is also with all still water, which gradually becomes foul. All these are alternate consummations that are natural and temporal, but still are periodical; for when one thing has passed from its origin to its end, another like it arises; thus every thing is born and dies, and is born again, in order that creation may be continued. What is similar takes place with the church, because man is a church, and man in general constitutes the church; and one generation follows another, and there is the variety of all minds [*animi*]; and iniquity once enrooted is transmitted to posterity so far as to give an inclination thereto, and is extirpated only by regeneration which is effected by the Lord alone.

II. THE PRESENT DAY IS THE LAST TIME OF THE CHRISTIAN CHURCH, WHICH WAS FORETOLD AND DESCRIBED BY THE LORD IN THE EVANGELISTS AND IN THE APOCALYPSE.

757. That the consummation of the age signifies the last time of the church was shown in the preceding article; from which it is manifest what is meant by the consummation of the age of which the Lord spoke in the Evangelists (Matt. xxiv.; Mark xiii.; Luke xxi). For we read that as Jesus *sat upon the mount of Olives, the disciples came unto Him privately, saying, What shall be the sign of Thy Coming, and of the consummation of the age?* (Matt. xxiv. 3.) And the Lord beginning then, foretold and described the consummation, what would be its character successively even to His Coming; and that He then should come in the clouds of heaven with power and glory, and should gather together His elect, beside many other things (verses 30, 31) which by no means occurred at the destruction of Jerusalem. These things the Lord described there in prophetic discourse, in which every single word has weight. What these things each involve, has been explained in the "Arcana Cœlestia" (n. 3353–3356, 3486–3489, 3650–3655, 3751–3757, 3898–3901, 4057–4060, 4229–4231, 4332–4335, 4422–4424).

758. That all these things which the Lord spake with the disciples were said concerning the last time of the Christian church, is very manifest from the Apocalypse in which there are similar predictions concerning the consummation of the age and concerning His Coming; all of which are particularly explained in the "Apocalypse Revealed," published in the year 1766. Now, since what the Lord said in presence of His disciples respecting the consummation of the age and concerning His Coming coincides with what He afterward revealed through John in

the Apocalypse on the same subjects, it is very clear that He meant no other consummation than that of the present Christian church. Moreover, there is also a prophecy in Daniel respecting the end of this church; therefore the Lord says, *When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, whoso readeth let him note it well* (Matt. xxiv. 15; Dan. ix. 27; and there is what is similar in the other prophets). That such abomination of desolation exists to-day in the Christian church will be still more manifest from the Appendix; in which it will be seen that there is not a single genuine truth remaining in the church, and also that unless a new church be raised up in place of the present, *no flesh can be saved*, according to the Lord's words in Matthew (xxiv. 22). That the Christian church as it is to-day is so far consummated and devastated, cannot be seen by those on earth who have confirmed themselves in its falsities; this is because the confirmation of falsity is the denial of truth; it therefore veils, as it were, the understanding, and thereby guards against the secret entrance of any thing else to pull up its cords and its stakes, by which it has builded and fashioned its system like a strong tent. Add to this, that the natural rational can confirm whatever it likes, thus falsity equally as well as truth; and when it is confirmed, both appear in a similar light, nor is it cognized whether the light is fatuous like that in a dream, or true like that of day. But the spiritual rational, in which they are who look to the Lord and from Him are in the love of truth, is wholly different.

759. It is owing to this that every church built up of those who see by confirmations, appears [to them] as if it alone were in the light, and all others which dissent from it appear to be in darkness. For they who see by confirmations are not unlike owls, which see light in the shade of night, and in the daytime see the sun and its rays as thick darkness. Such has been and such also is every church in

falsities, when once founded by leaders who seem to themselves as lynx-eyed, who have made for themselves a morning light from their own intelligence and an evening light from the Word. Did not the Jewish church when it was wholly devastated (this was when our Lord came into the world), cry aloud by its scribes and those skilled in the law, that because it had the Word it alone was in heavenly light [*lumen*], when yet they crucified the Messiah or Christ Who was the Word itself and the All in all thereof? What is the cry of the church meant by Babylonia in the prophets and in the Apocalypse, but that she is the queen and mother of all churches, and that those which withdraw from her are spurious offspring that must be excommunicated? and this although she has thrust the Lord the Saviour from the throne and altar, and placed herself thereon. Does not every church, even the most heretical, when once received, fill country and town with the cry that it alone is orthodox and œcumenical, and that it possesses the gospel which the angel flying in the midst of heaven announced? (Apoc. xiv. 6.) And who does not hear an echo from the crowd, that this is so? Did the whole Synod of Dort view predestination otherwise than as a star descending from heaven above their heads, and did they not kiss that dogma as the Philistines kissed the image of Dagon in the temple of Eben-ezer at Ashdod, and as the Greeks kissed the Palladium in the temple of Minerva? For they called that the palladium of religion, not knowing that the falling star is a meteor from fatuous light, which, when it falls upon the brain can confirm every falsity (which is done by fallacies), until it is believed to be the true light, and decreed to be a fixed star, and finally sworn to be the star of stars. Who speaks with fuller persuasion of the certain truth of his fantasy than the atheistic naturalist? Does he not laugh most heartily at the Divine things of God, the celestial things of heaven, and the spiritual things of the church? What lunatic does not believe his folly to be wisdom, and wisdom to be folly?

Who by the sight of the eye distinguishes the illusive light of decaying wood from the light of the moon? Who that loathes balsamic odors (as those do who are affected with uterine disease), does not repel them from the nostrils and prefer ill-smelling odors to them? And so on. These things have been presented for the sake of illustration, that it may be known that by natural light [*lumen*] alone it is not recognized that the church is consummated, that is, that it is in mere falsities, until truth from heaven beams forth in its own light. For falsity does not see truth, but truth sees falsity; and every man is such that he can see and comprehend truth while he hears it; but a man confirmed in falsities cannot bring truth into the understanding so as to remain, since it finds no room; and if it happens to enter, the assembled troop of falsities ejects it as heterogeneous.

III. This last time of the Christian Church is the very Night into which former Churches have gone down.

760. That there have been four churches in general on this earth since its creation, one succeeding another, may be evident from both the Historical and the Prophetical Word, especially in Daniel, where the four churches are described by the statue which Nebuchadnezzar saw in a dream (chap. ii.), and afterward by the four beasts [which Daniel saw] coming up out of the sea (chap. vii.). The first, which is to be called the Most Ancient Church, existed before the flood; its consummation or end is described by the flood. The second, which is to be called the Ancient Church, existed in Asia, and part of it in Africa; it was consummated and perished by idolatries. The third church was the Israelitish, beginning with the promulgation of the Decalogue upon mount Sinai, continued through the Word written by Moses and the prophets, and consummated or ended by the profanation of the Word which was full at the

time of the Lord's coming into the world; therefore they crucified Him Who was the Word. The fourth is the Christian Church, established by the Lord through the evangelists and apostles. Of this church there have been two epochs, one extending from the time of the Lord to the Council of Nice, and the other from that Council to the present day. As it has gone on, however, this church has been divided into three, the Greek, the Roman Catholic, and the Reformed; but still, all these have been called Christian. Moreover, within each general church there have been several particular ones, which although they have seceded have still retained the name from the general one, as the heresies in the Christian church.

761. That the last time of the Christian church is the very night into which the former churches went down, is evident from the Lord's prediction respecting it in the Evangelists and in Daniel: in the Evangelists from the following: They were to *see the abomination of desolation;* also, *Then shall be great affliction, such as was not since the beginning of the world to this time, no, nor ever shall be;* also, *Except those days should be shortened, there should no flesh be saved;* and finally, *The sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven* (Matt. xxiv. 15, 21, 22, 29). In other places in the Evangelists, that time is also called night; as in Luke: *In that night there shall be two men in one bed; the one shall be taken and the other left* (xvii. 34). And in John: *I must work the works of Him That sent Me; the night cometh when no man can work* (ix. 4). Inasmuch as all light departs at midnight, and the Lord is the true Light (John i. 4–9; viii. 12; xii. 35, 36, 46), therefore when the Lord ascended to heaven He said to the disciples, *I am with you even to the consummation of the age* (Matt. xxviii. 20); and then He departs from them to the New Church. That this last time of the church is the very night into which the former churches went down, is evident also from the following passages in

Daniel: *At length upon the bird of abominations there shall be desolation, and even to a consummation and decision shall it drop upon the devastation* (ix. 27); that this is a prediction concerning the end of the Christian church is clearly manifest from the Lord's words in Matthew (xxiv. 15). The same is also evident from what is said in Daniel respecting the fourth kingdom or the fourth church represented by Nebuchadnezzar's statue: *And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of man, but they shall not cohere the one with the other, even as iron is not mixed with clay* (ii. 43); the seed of man is the truth of the Word. And again, from the following respecting the fourth church represented by the fourth beast coming up out of the sea: *I saw in the night visions, and behold a fourth beast, dreadful and terrible; it shall devour the whole earth, and shall tread it down, and break it in pieces* (vii. 7, 23); this means that it will consummate all the truth of the church, and then will be night because the truth of the church is light. Many other similar predictions are made concerning this church in the Apocalypse, especially in the sixteenth chapter which treats of the vials of the wrath of God poured out upon the earth; and by these are signified the falsities which were then to inundate and destroy the church. So likewise in many places in the prophets, as in the following: *Shall not the day of Jehovah be darkness and not light? even very dark and no brightness in it?* (Amos v. 18, 20; Zeph. i. 15.) Again: *In that day Jehovah will look down upon the earth, which, behold, is darkness, and the light shall grow dark in its ruins* (Isa. v. 30; see also viii. 22). The day of Jehovah is the day of the Lord's Coming.

762. That four churches have existed on this earth since the creation of the world, is according to Divine order; which is, that there is a beginning and its end before a new beginning has its rise. Hence it is that every day begins with morning, progresses, and ends in night, and after

this is a new beginning; also that every year begins with spring, progresses through summer to autumn, ends in winter, and after this is a new beginning. In order that these changes may take place, the sun rises in the east, has its progress therefrom through the south to the west, and finishes its course in the north, from which point it rises again. It is similar with churches: the first of these, which was the Most Ancient, was as the morning, the spring, and the east; the second or Ancient was as the day, the summer, and the south; the third was as evening, the autumn, and the west; and the fourth, as night, winter, and the north. From these progressions according to order, the wise men of ancient times inferred four ages of the world, the first of which they were accustomed to call the golden age, the second the silver age, the third the age of copper, and the fourth the iron age; by which metals also the churches themselves were represented in Nebuchadnezzar's statue. Furthermore, the church appears before the Lord as one man; and this greatest man must pass through his several ages like an individual, that is to say, from infancy to youth, from this to early manhood, and at length to old age, and then, when he dies, he will rise again. The Lord says: *Except a grain of wheat fall into the ground and die it abideth* [*alone*], *but if it die, it bringeth forth much fruit* (John xii. 24).

763. It is according to order that a first should proceed to its last, both in general and in particular, in order that variety may exist in all things, and by means of varieties every quality; for quality is perfected by relative differences of the more and the less opposite. Who cannot see that truth acquires its quality by there being falsity, and good likewise by there being evil, as light acquires a quality by there being thick darkness, and heat by there being cold? What would color be if there were white only, and not black? The quality of the intermediate colors is but imperfect without it. What is sensation without relation?

And what is relation except to opposites? Is not the eyesight darkened by white alone, and quickened by a color that inwardly takes something from black, such as green? Is not the ear deafened from the continual strain of one tone upon its organs, and excited by modulation that is varied by relations? What is the beautiful without relation to the unbeautiful? Wherefore in order to present vividly the beauty of a virgin, in some pictures an ugly image is placed at the side. What are enjoyment and good fortune without relation to the unenjoyable and the unfavorable? Who does not become mad if he dwells on one idea only, with no relief from the variety that comes from such things as have an opposite tendency? It is similar with the spiritual things of the church, the opposites of which have relation to evil and falsity, which nevertheless are not from the Lord but from man who has free-will which he can turn to good use or to evil use; comparatively as it is with darkness and with cold, which are not from the sun but from the earth, which by its revolutions successively withdraws itself and turns; and yet without its turning and its withdrawal there would be neither day nor year, consequently no person and no thing on the earth. I have heard that churches which are in different goods and truths, provided their goods have relation to love to the Lord and their truths to faith in Him, are like so many jewels in the King's crown.

IV. After this night follows Morning, and the Coming of the Lord is the Morning.

764. Inasmuch as the sucessive states of the church in general and in particular are described in the Word by the four seasons of the year, spring, summer, autumn, and winter, and by the four divisions of the day, morning, noon, evening, and night, and because the present church of Christendom is the night, it follows that the morning,

that is, the first of a new church, is now at hand. That the successive states of the church are described in the Word by the four states of the light of day, is evident from the following passages: *Until the* EVENING *and the* MORNING *two thousand three hundred, then shall the Holy be justified; the vision of the* EVENING *and the* MORNING, *it is truth* (Dan. viii. 14, 26). *He calleth to me out of Seir, Watchman, watchman, what of the* NIGHT? *The watchman said, The* MORNING *cometh and also the* NIGHT (Isa. xxi. 11, 12). *An end is come, the* MORNING *is come unto thee, O thou that dwellest in the land; behold the* DAY *is come, the* MORNING *is gone forth* (Ez. vii. 6, 7, 10). *Jehovah in the* MORNING, *in the* MORNING *will He bring His judgment to light, He faileth not* (Zeph. iii. 5). *God is in the midst of her, God shall help her when the* MORNING *appeareth* (Ps. xlvi. 5). *I have waited for Jehovah: my soul waiteth for the Lord more than they that watch for the* MORNING, *that watch for the* MORNING; *for with Him is plenteous redemption, and He will redeem Israel* (Ps. cxxx. 5–8). In these passages evening and night mean the last time of the church, and morning the first of it. The Lord Himself is also called the Morning in the following passages: *The God of Israel said, the Rock of Israel spake to me, He shall be as the* LIGHT OF THE MORNING, A MORNING *without clouds* (2 Sam. xxiii. 3, 4). *I am the Root and the Offspring of David, and the bright and* MORNING STAR (Apoc. xxii. 16). *From the womb of the* MORNING *thou hast the dew of thy youth* (Ps. cx. 3). These passages are concerning the Lord. Because the Lord is the Morning, He arose from the sepulchre early in the morning, for He was about to begin a new church (Mark xvi. 2, 9). That the Coming of the Lord is to be expected, is clearly manifest from His prediction respecting it in Matthew: *And as He sat upon the mount of Olives, the disciples came unto Him, saying, Tell us what shall be the* SIGN OF THY COMING, *and of the consummation of the age* (xxiv. 3). *After the affliction of those days shall the sun be*

darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken; and then shall appear the SIGN OF THE SON OF MAN; *and they shall see the* SON OF MAN COMING IN THE CLOUDS OF HEAVEN WITH POWER AND GLORY (xxiv. 29, 30; Mark xiii. 26; Luke xxi. 27). *As the days of Noe were, so shall also the* COMING OF THE SON OF MAN *be; therefore be ye also ready, for in such an hour as ye think not, the* SON OF MAN WILL COME (verses 37, 44). In Luke: *When the* SON OF MAN COMETH, *shall He find faith on the earth?* (xviii. 8.) In John: Jesus said of John, *If I will that he tarry till* I COME (xxi. 22). In the Acts of the Apostles: While they saw Jesus taken up into heaven, *Behold two men stood by them in white apparel, who also said, Jesus, Who is taken up from you into heaven,* SHALL SO COME IN LIKE MANNER AS YE HAVE SEEN HIM GO INTO HEAVEN (i. 10, 11). In the Apocalypse: *The Lord God of the holy prophets sent His angel to show unto His servants the things which must shortly be done.* BEHOLD I COME; *blessed is he that keepeth the sayings of the prophecy* of this book.* AND BEHOLD I COME: *and My reward is with Me, to give every man according as his work shall be* (xxii. 6, 7, 12). And again: I JESUS *have sent Mine angel to testify unto you these things in the churches. I am the Root and the Offspring of David, and the bright and morning Star. The Spirit and the Bride say,* COME; *and let him that heareth say,* COME; *and let him that thirsteth come, and whosoever will, let him take the water of life freely* (xxii. 16, 17). And still further: *He Who testifieth these things saith, surely* I COME. *Amen; even so,* COME LORD JESUS. *The grace of our Lord Jesus Christ be with you all. Amen* (verses 20, 21).

766. The Lord is present with every man, urging and pressing to be received; and when a man receives Him, which he does when he acknowledges Him as his God,

* The Latin reads, *mandata*, the commandments, instead of *the sayings of the prophecy.*

Creator, Redeemer, and Saviour, then is His first Coming which is called the dawn. From this time the man begins to be enlightened, as to the understanding, in spiritual things, and to advance into wisdom more and more interior; and as he receives this wisdom from the Lord, so he advances through morning into day, and this day lasts with him into old age, even to death; and after death he passes into heaven, to the Lord Himself, and there, although he died an old man, he is restored to the morning of his life, and he develops to eternity the beginning of the wisdom that was implanted while in the natural world.

767. A man who is in faith in the Lord and in charity toward the neighbor is a church in particular; the church in general is composed of such. It is wonderful that every angel, in whatever direction he turns his body and his face, looks to the Lord before him; for the Lord is the Sun of the angelic heaven; this is what appears before their eyes when they are in spiritual meditation. What is similar takes place with a man in the world in whom the church is, as to the sight of his spirit; but this state of his spirit is not known, because the sight of the spirit is veiled over by the natural sight, to which the other senses add their allurements, and the objects of these senses are such things as pertain to the body and the world. This aspect of the Lord, whatever the direction may be, has its origin from this, — that all truth (from which are wisdom and faith) and all good (through which are love and charity) are from the Lord, and are the Lord's in the man; and hence every truth of wisdom is like a mirror in which the Lord [may be seen], and every good of love is an image of the Lord. Hence this wonderful circumstance. But an evil spirit perpetually turns away from the Lord, and looks continually to his own love, and this also in whatever direction he turns his body and face; the cause is the same, but reversed; for every evil is in a certain form an image of his reigning love, and falsity therefrom presents that image as in a mirror.

That something like this is also implanted in nature may be inferred from certain plants that grow amid surrounding herbage, in their shooting up high above it, that they may look at the sun; also from some of them turning to the sun, from his rising to the end of day, that so they may ripen under his auspices. Nor do I doubt that there is a similar endeavor and effort in all the twigs and branches of every tree; but because they have not elasticity to render them able to bend and turn, the act is checked. Moreover it is obvious to the inquiring observer that all whirlpools and ocean sand-banks spontaneously follow in their motion the general course of the sun. Why should not man, who was created in the image of God [turn to Him], unless by his gift of free-will he turn that endeavor and effort implanted by the Creator into another direction? This may also be likened to a bride's constantly carrying something of the image of the bridegroom in the sight of her spirit, and seeing him in his gifts as in mirrors, longing for his coming, and when he comes receiving him with the joy in which her bosom's love exults.

V. The Coming of the Lord is not His Coming to destroy the visible Heaven and the habitable Earth, and to create a new Heaven and a new Earth, as many, from not understanding the spiritual sense of the Word, have hitherto supposed.

768. The opinion at this day prevailing in the churches is, that when the Lord comes to the last judgment, He is to appear in the clouds of heaven with angels and the sound of trumpets; that He will gather together all who still dwell on the earth, together with all who have died; will separate the wicked from the good, as a shepherd separates the goats from the sheep; will then cast the wicked or the goats into hell, and raise the good or the sheep into heaven; that He

will at the same time create a new visible heaven and a new habitable earth, and upon this latter will send down the city called the New Jerusalem, the structure of which will be according to the description in the twenty-first chapter of the Apocalypse (that is to say, it will be of jasper and gold, and the foundations of its wall will be of every precious stone, while its height, breadth, and length will be equal, each twelve thousand furlongs); that into this city will be gathered all the elect, both those who are living and those who have died since the beginning of the world; that these will return into their bodies, and in that magnificent city, as in their heaven, will enjoy eternal blessedness. This is the opinion that at this day reigns in the Christian churches respecting the Coming of the Lord and concerning the last judgment.

769. Respecting the state of souls after death, at this day the churches believe universally but each in its own way as follows: That human souls after death are ghosts (of which they entertain an idea as of a breath of wind), and that because they are such they are reserved till the day of the last judgment, it may be in the centre of the earth, where some fix the abode of departed spirits, or it may be in the limbus of the fathers. But on these points they differ: some are of the opinion that souls are ethereal or aerial forms, and so that they are as phantoms and spectres, and that some of these dwell in the air, some in the forests, and some in the waters; but others think that the souls of the dead are transferred to the planets or to the stars, and have habitations given them there; and some that after thousands of years they return into bodies; but the greater part are of the opinion that they are reserved for the time when the whole firmament together with the terraqueous globe is to perish, which will take place by fire that will either break forth from the centre of the earth, or be hurled down like universal lightning from heaven; and that the graves will then be opened, the reserved souls clothed again with their

own bodies, and transferred to that holy city Jerusalem, and so will dwell together on another earth in lustrous bodies, some lower down in that city, some higher up, for its height, like its length and breadth, is to be twelve thousand furlongs (Apoc. xxi. 16).

770. When clergymen and laymen are asked whether they firmly believe all these things, as that the antediluvians together with Adam and Eve, and the postdiluvians together with Noah and his sons, also Abraham, Isaac, and Jacob together with all the prophets and the apostles, as well as the souls of all other men, are still reserved in the middle of the earth, or are flying about in the ether or the air; as also whether they believe that souls will again put on their bodies and unite with them, which yet are dead bodies eaten by worms and mice and fishes, or Egyptian bodies which as mummies have been consumed by men, and others mere skeletons dried up by the sun and crumbled to dust; also whether they believe that the stars of heaven will then fall upon the earth, which yet is smaller than a single one of them; and whether such things are not paradoxes which reason itself dissipates, as it does things contradictory; to these things some make no reply; some answer, "These things are matters of faith, to which we keep the understanding in obedience;" some, that not only these but many more beside which are above reason, are of the Divine omnipotence. And when they name faith and omnipotence, reason is exiled, and then sound reason either disappears and becomes as nothing, or becomes as a spectre, and is called insanity. They add, "Are not those things according to the Word? Is not one to think and speak from that?"

771. That the Word in the letter is written by appearances and correspondences, and that there is therefore in all its particulars a spiritual sense in which the truth is in its light, while the sense of the letter is in the shade, was shown in the chapter concerning the SACRED SCRIPTURE.

Lest the man of the New Church, therefore, like the man of the old, should wander in the shade in which the sense of the letter of the Word is, especially respecting heaven and hell, and respecting his life after death, and here in relation to the Coming of the Lord, it has pleased the Lord to open the sight of my spirit, and so to intromit me into the spiritual world, and not only to give me to speak with spirits and angels, with relatives and friends, and also with kings and princes, who have run their course in the natural world, but also to see the wondrous things of heaven and the lamentable things of hell, and thus to see that man does not abide in some unknown part of the earth, nor fly about blind and dumb in the air or in empty space, but that he lives a man in a substantial body, in a much more perfect state (if he comes among the blessed) than that in which he formerly lived when in the material body. And therefore, lest man should from ignorance sink himself deeper in this opinion concerning the destruction of the visible heaven and the habitable earth, and thus concerning the spiritual world, [and lest] from it naturalism together with atheism, which among the learned has at this day begun to take root in the interior rational mind, should spread still further, like mortification in the flesh, even into his external mind from which he speaks, it has been enjoined upon me by the Lord to make public various things from what I have seen and heard, both concerning *Heaven and Hell*, and concerning the *Last Judgment*, and also to explain the *Apocalypse* in which the Coming of the Lord, the former heaven, the new heaven, and the holy Jerusalem are treated of. From these when read and understood, any one may see what is meant there by the Coming of the Lord, the new heaven, and the New Jerusalem.

VI. THIS COMING OF THE LORD, WHICH IS THE SECOND, TAKES PLACE IN ORDER THAT THE EVIL MAY BE SEPARATED FROM THE GOOD, ALSO THAT THOSE MAY BE SAVED WHO HAVE BELIEVED AND DO BELIEVE IN HIM, AND ALSO THAT A NEW ANGELIC HEAVEN MAY BE FORMED FROM THEM, AND A NEW CHURCH ON EARTH; AND WITHOUT THIS NO FLESH COULD BE SAVED (Matt. xxiv. 22).

772. That this second Coming of the Lord does not take place for the purpose of destroying the visible heaven and the habitable earth, was shown in the preceding article. That it is not to destroy any thing but to build up, consequently is not to condemn, but to save those who since His first Coming have believed in Him and who shall hereafter believe, is evident from these words of the Lord: *God sent not His Son into the world to judge the world, but that the world through Him might be saved: he that believeth on Him is not judged, but he that believeth not is judged already, because he hath not believed in the name of the Only-begotten Son of God* (John iii. 17, 18). And elsewhere: *If any man hear My words and believe not, I judge him not; for I came not to judge the world but to save the world; he that despiseth Me and receiveth not My words hath one that judgeth him; the Word that I have spoken, the same shall judge him* (xii. 47, 48). That the last judgment took place in the spiritual world in the year 1757, is shown in a little work on the "Last Judgment," published at London in 1758; and further in the "Continuation concerning the Last Judgment," published at Amsterdam in 1763; which I attest because I saw it with my own eyes in a state of full wakefulness.

773. That the Coming of the Lord is for the purpose of forming a new heaven of those who have believed in Him, and of establishing a new church of those who believe in

Him hereafter, is because these two are the ends for which He came. The very end for which the universe was created was no other than that an angelic heaven should be formed from men, where all who believe in God shall live in eternal blessedness; for Divine Love which is in God and essentially is God cannot intend any thing else, and Divine Wisdom which is also in God and is God cannot produce any thing else. Since the creation of the universe had for its end an angelic heaven from the human race, and at the same time a church on earth (for man is to pass through the church into heaven), and since the salvation of men (accomplished among those who should be born in the world) is thus a continuation of creation, therefore throughout the Word use is made of the term *to create*, and its meaning is to form for heaven; as in the following passages: CREATE *in me a clean heart, O God, and renew a right spirit within me* (Ps. li. 10). *Thou openest Thine hand, they are filled with good; Thou sendest forth Thy Spirit, they are* CREATED (civ. 28, 30). *The people which shall be* CREATED *shall praise Jah* (cii. 18). *Thus said Jehovah That* CREATED *thee, O Jacob, and He That* FORMED *thee, O Israel; I have redeemed thee, I have called thee by thy* name; every one that is called by My name, I have* CREATED *him unto My glory* (Isa. xliii. 1, 7). *They were prepared in thee in the day that thou wast* CREATED; *thou wast perfect in thy ways in the day that thou wast* CREATED, *till perversity was found in thee* (Ez. xxviii. 13, 15); this is said of the king of Tyre. *That they may see, and know, and consider, and understand together, that the hand of Jehovah hath done this, and the Holy One of Israel hath* CREATED *it* (Is. xli. 20). From this it may be evident what is meant by *create* in the following: *Jehovah,* CREATING *the heavens, spreading forth the earth, giving breath unto the people upon it, and spirit to them that walk therein* (xlii. 5; see also xlv. 12, 18). *Be-*

* The Latin reads *meo*, my. In the "Arcana Cœlestia," n. 2826, and elsewhere, we find *tuo*, thy, which agrees with the Hebrew.

hold I CREATE A NEW HEAVEN AND A NEW EARTH; *be ye glad for ever in that which I* CREATE; *behold I shall* CREATE JERUSALEM AN EXULTATION (lxv. 17, 18).

774. The Lord's presence is perpetual with every man both evil and good, for without His presence no man lives; but His Coming is with those only who receive Him, and these are they who believe in Him and do His commandments. The Lord's perpetual presence causes man to become rational, and renders him able to become spiritual; this is effected by the light which proceeds from the Lord as the Sun in the spiritual world, and which man receives in his understanding; that light is truth, and by this he has rationality. But the Coming of the Lord takes place with him who conjoins heat with that light, that is, love with truth; for the heat proceeding from that same Sun is love to God and toward the neighbor. The mere presence of the Lord, and the enlightenment of the understanding thereby, may be compared to the presence of solar light in the world; unless this light is conjoined with heat, all things on earth become desolate. But the Coming of the Lord may be compared to the coming of heat, which takes place in spring; and because the heat then conjoins itself with light, the earth is softened, seeds sprout and bear fruit. Such is the parallelism between the spiritual things amid which man's spirit is and the natural things in which his body is.

775. It is the same with the man of the church viewed collectively or in the composite form, as with an individual or man in the particular form. Man viewed collectively or in the composite form is the church among many; while man as an individual or particularly, is the church in each one among those many. It is according to Divine order that there should be generals and particulars, and that both should be together in every single thing, and that otherwise particulars do not exist and subsist; just as there are no particulars within man without there being

generals to surround them. The particulars in man are the viscera and their parts; and the generals are the coverings which not only surround the whole man, but also the viscera severally and every single part of them. So it is in every beast, bird, and worm; also in every tree, shrub, and seed; nor is it possible for a tone to be produced, from strings or by the breath, without there being what is most general from which the particulars that enter into the modulation derive their general, that they may have existence. And so it is with every sense of the body, as with sight, hearing, smell, taste, and touch; and so it is also with all the internal senses which belong to the mind. These things have been presented by way of illustration, so that it may be known that in the church, too, there are generals and particulars, and also things most general; and that it is in consequence of this that four churches have gone before, in order, from which progression what is most general in the church has had its rise, and in succession the general and the particular of each of the churches. In man also there are two most general things from which all the generals and the several particulars in him draw their existence; in the body the two most general things are the heart and lungs; in his spirit, they are the will and understanding; on these and the other two depend all things of his life, both in general and particular; without them they would fall asunder and die. And so it would be with the whole angelic heaven and with the whole human race, yes, with the whole created universe, if all things in general and every single thing in particular did not depend on God, His Love and Wisdom.

VII. THIS SECOND COMING OF THE LORD IS NOT IN PERSON, BUT IS IN THE WORD, WHICH IS FROM HIM AND IS HIMSELF.

776. We read in many places that the Lord will come in the clouds of heaven (as in Matt. xxiv. 30; xxvi. 64; Mark

xiv. 62; Luke xxi. 27; Apoc. i. 7; xiv. 14; Dan. vii. 13: see also Matt. xvii. 5; Luke ix. 34, 35). But hitherto no one has known what was meant by the clouds of heaven; they have believed that He is to appear in them in Person. But that by the clouds of heaven is meant the Word in the sense of the letter, and by the glory and power in which also He is then to come (Matt. xxiv. 30) is meant the spiritual sense of the Word, has been heretofore concealed, because hitherto no one has even by conjecture reached the conclusion that there is a spiritual sense in the Word such as this sense is in itself. Now because the Lord has opened to me the spiritual sense of the Word, and because it has been granted me to be together with angels and spirits in their world as one of them, it has been disclosed that by the cloud of heaven is meant the Word in the natural sense, and by glory the Word in the spiritual sense, and by power (or virtue) the Lord's power through the Word. That this is the signification of the clouds of heaven, may be seen from the following passages in the Word: *There is none like unto the God of Jeshurun Who rideth in the heaven, and in magnificence upon the* CLOUDS (Deut. xxxiii. 26). *Sing unto God, sing praises to His name, extol Him That rideth upon the* CLOUDS (Ps. lxviii. 4). *Jehovah riding upon a swift* CLOUD (Isa. xix. 1). To ride signifies to instruct in Divine truths from the Word, for a horse signifies the understanding of the Word (see "Apocalypse Revealed," n. 298). Who does not see that God does not ride upon the clouds? Again: *God rode upon the cherubs, and put for His tent the* CLOUDS OF THE HEAVENS (Ps. xviii. 10, 11). Cherubs also signify the Word, as may be seen in the "Apocalypse Revealed" (n. 239, 672). *Jehovah bindeth up the waters in His* CLOUDS, *and He spreadeth out His* CLOUD *over the throne* (Job xxvi. 8, 9). *Ascribe ye strength unto God;* His strength is in the* CLOUDS (Ps. lxviii. 34). *Jehovah created over every dwelling place of Zion a* CLOUD

* The Latin here has *Jehovah*.

by day, for upon all the glory shall be a covering (Isa. iv. 5). The Word in the sense of the letter was also represented by the *cloud* in which Jehovah descended upon mount Sinai, when He promulgated the Law: the things of the Law which were then promulgated were the first fruits of the Word. In confirmation the following also may be added: There are clouds in the spiritual world as well as in the natural, but from different origin. In the spiritual world there are sometimes bright clouds over the angelic heavens, but dusky clouds over the hells. The bright clouds over the angelic heavens signify obscurity there, from the literal sense of the Word; but when those clouds are dispersed, this signifies that they are in its clear light * from the spiritual sense: but the dusky clouds over the hells signify the falsification and profanation of the Word. The origin of this signification of the clouds in the spiritual world is, that the light which proceeds from the Lord as the Sun there, signifies Divine truth; wherefore He is called the Light (John i. 9; xii. 35). It is owing to this that the Word itself which is kept in the shrines of the temples, appears encompassed with a clear white light; and its obscurity is induced by clouds.

777. That the Lord is the Word, is clearly evident from the following in John: *In the beginning was the Word, and the Word was with God, and the Word was God, and the Word was made Flesh* (John i. 1, 14). That the Word here means Divine Truth, is because Christians have Divine truth from no other source than the Word, which is the fountain from which all churches named from Christ draw living waters in their own fulness, although [that church] in which the sense of the Word is natural is as in a cloud, while [the church] in which is its spiritual and its heavenly [*celestial*] sense, is in glory and power. That there are three senses in the Word, a natural, a spiritual, and a heav-

* The Latin here reads *Charitate*. This has been regarded as a misprint for *Claritate*.

enly [*celestial*], one more interior than another, was shown in the chapter on the SACRED SCRIPTURE, and in that on the DECALOGUE or CATECHISM. It is manifest from this that by the Word in John is meant Divine Truth. John also bears witness to this in his first Epistle: *We know that the Son of God is come, and hath given us an understanding that we may know Him that is* TRUE, *and we are in Him that is* TRUE, *even in His Son Jesus Christ* (v. 20). And therefore the Lord so often said *Amen* (or *Verily*) *I say unto you;* and *amen* in the Hebrew language means *truth;* and that He is the Amen may be seen in the Apocalypse (iii. 14); and that He is the Truth, in John (xiv. 6). When also the learned of the present age are asked what they understand by the Word in John i. 1, they say that they understand the Word in its pre-eminence; and what is the Word in its pre-eminence but Divine Truth? From all this it is manifest that now also the Lord will appear in the Word. He is not to appear in Person, because since He ascended into heaven He is in the glorified Humanity, and in this He cannot appear to any man unless He first opens the eyes of his spirit, and this cannot be done with any one who is in evils and thence in falsities, thus not with any of the goats whom He sets on His left. Wherefore when He manifested Himself to His disciples, He first opened their eyes; for we read, *And their eyes were opened, and they knew Him, and He vanished out of their sight* (Luke xxiv. 31). The same thing took place with the women who were at the sepulchre after the resurrection, who therefore then saw angels sitting in the sepulchre and talking with them; and no one can see angels with the material eye. That neither did the apostles see the Lord in the glorified Human before His resurrection with the eyes of the body, but in spirit (which appears, after returning to [bodily] wakefulness, as if in sleep), is evident from His transfiguration before Peter, James, and John, for it is said that they were then *heavy with sleep* (Luke ix. 32). It is therefore a vain thing to

believe that the Lord will appear in a cloud of heaven in Person; but He is to appear in the Word, which is from Him and thus is Himself.

778. Every man is his own love and his own intelligence, and whatever proceeds from him derives essence from those two essentials or properties of his life. Therefore angels recognize of what quality a man essentially is from a brief intercourse with him; they have cognition of his love from the sound of his voice, and of his intelligence from his speech. This is because there are two universals of every man's life, the will and the understanding; and the will is the receptacle and abode of his love, and the understanding the receptacle and abode of his intelligence. Wherefore all things that proceed from man, whether action or speech, make the man and are the man himself. In a similar manner, but in a supereminent degree, the Lord is Divine Love and Divine Wisdom, or what is the same, Divine Good and Divine Truth; for His Will is of the Divine Love, and Divine Love is of His Will; and His Understanding is [of] the Divine Wisdom, and Divine Wisdom is of His Understanding; the Human Form is their containant. From this it can be thought out how the Lord is the Word. But on the contrary, he who is opposed to the Word, that is, to the Divine truth therein, consequently to the Lord and His church, is his own evil and his own falsity, both as to the mind and as to its effects proceeding from the body, which refer themselves to actions and words.

VIII. THIS SECOND COMING OF THE LORD TAKES PLACE BY MEANS OF A MAN BEFORE WHOM HE HAS MANIFESTED HIMSELF IN PERSON, AND WHOM HE HAS FILLED WITH HIS SPIRIT, TO TEACH THE DOCTRINES OF THE NEW CHURCH THROUGH THE WORD, FROM HIM.

779. Since the Lord cannot manifest Himself in Person, as just shown above, and nevertheless has foretold that He

will come and found a new church which is the New Jerusalem, it follows that He will do this by means of a man who can not only receive the doctrines of this church with the understanding but can also publish them by the press That the Lord manifested Himself before me His servant, and sent me to this office, and that He afterward opened the sight of my spirit, and so has intromitted me into the spiritual world, and has granted me to see the heavens and the hells, also to converse with angels and spirits, and this now uninterruptedly for many years, I testify in truth; likewise, that from the first day of that call I have not received any thing which pertains to the doctrines of that church from any angel, but from the Lord alone while I have read the Word.

780. For the sake of the end that the Lord might be constantly present, He has disclosed to me the spiritual sense of His Word, in which Divine truth is in its light, and in this light He is continually present. For His presence in the Word comes only by means of the spiritual sense; through the light of this, He passes into the shade in which the sense of the letter is; comparatively, as it is with the light of the sun in the day-time, passing through a cloud that is interposed. That the sense of the letter of the Word is as a cloud, while the spiritual sense is the glory, and the Lord Himself is the Sun from which the light comes, and that so the Lord is the Word, was demonstrated above. That the glory in which He is to come (Matt. xxiv. 30) signifies Divine truth in its light, in which the spiritual sense of the Word is, is clearly evident from these passages: *The voice of him that crieth in the wilderness, Prepare ye the way of Jehovah: the* GLORY OF JEHOVAH *shall be revealed, and all flesh shall see it together* (Isa. xl. 3, 5). [*Arise,*] *shine, for thy light is come, and the* GLORY OF JEHOVAH *is risen upon thee* (lx. 1 to the end). *I will give Thee for a covenant of the people, for a* LIGHT OF THE GENTILES, *and* MY GLORY *will I not give to another* (xlii. 6, 8;

see also xlviii. 11). THY LIGHT *shall break forth as the morning, the* GLORY OF JEHOVAH *shall gather thee* (lviii. 8). *All the earth shall be filled with the* GLORY OF JEHOVAH (Num. xiv. 21; Isa. vi. 1, 2, 3; lxvi. 18). *In the beginning was the Word; in Him was life, and the life was the* LIGHT OF MEN. *That was the* TRUE LIGHT. *And the Word was made Flesh, and we beheld* HIS GLORY, THE GLORY AS OF THE ONLY-BEGOTTEN OF THE FATHER (John i. 1, 4, 9, 14). *The heavens will declare the* GLORY OF GOD (Ps. xix. 1). *The* GLORY OF GOD *will enlighten the holy Jerusalem, and the Lamb is the light thereof; and the nations that are saved shall walk in the* LIGHT OF IT (Apoc. xxi. 23, 24). So also in many other places. Glory signifies Divine truth in its fulness, because all that is magnificent in heaven is from the light which proceeds from the Lord, and the light proceeding from Him as the Sun there, is in its essence Divine truth.

IX. THIS IS MEANT IN THE APOCALYPSE BY THE NEW HEAVEN AND THE NEW EARTH AND THE NEW JERUSALEM DESCENDING THEREFROM.

781. We read in the Apocalypse: *I saw a new heaven and a new earth, for the first heaven and the first earth were passed away. And I John saw the holy city New Jerusalem coming down from God out of heaven, prepared as a bride adorned for her husband* (xxi. 1, 2). So, too, we read in Isaiah: *Behold, I create a new heaven and a new earth; be ye glad and rejoice for ever: for behold I create Jerusalem a rejoicing and her people a joy* (lxv. 17, 18). That the Lord is at this day forming a new heaven from Christians who acknowledged in the world, and after their departure out of it were able to acknowledge, that He is the God of heaven and earth according to His words in Matthew (xxviii. 18), has been disclosed above in this chapter.

782. That a new church is meant by the New Jerusalem coming down from God out of heaven (Apoc. xxi.), is be-

cause Jerusalem was the metropolis in the land of Canaan and the temple and the altar were there, the sacrifices were offered there, and thus the Divine worship itself, to which every male of the whole land was commanded to come three times a year; and further, because the Lord was in Jerusalem, and taught in His temple, and afterward glorified His Human there. It is from this that Jerusalem signifies the church. That Jerusalem means the church, is clearly evident from the prophecies in the Old Testament respecting the new church to be established by the Lord, as this is there called Jerusalem. Only those passages shall be adduced from which any one endowed with interior reason can see that Jerusalem there means the church. Let only these be cited: *Behold I create a new heaven and a new earth; the former shall not be remembered; behold I create* JERUSALEM *a rejoicing and her people a joy, that I may rejoice in* JERUSALEM *and joy in My people. Then the wolf and the lamb shall feed together; they shall not hurt in all My holy mountain* (Isa. lxv. 17, 18, 19, 25). *For Zion's sake will I not hold my peace, and for* JERUSALEM'S *sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. Then the gentiles shall see thy righteousness, and all kings thy glory, and thou shalt be called by a new name which the mouth of Jehovah shall name. Thou shalt also be a crown of glory in the hand of Jehovah, and a royal diadem in the hand of thy God. Jehovah shall delight in thee, and thy land shall be married. Behold thy Salvation cometh; behold His reward is with Him; and they shall call them the people of holiness, the redeemed of Jehovah: and thou shalt be called a city sought out, and not forsaken* (Isa. lxii. 1–4, 11, 12). *Awake, awake: put on thy strength, O Zion; put on thy beautiful garments,* O JERUSALEM, *the holy city; for henceforth there shall no more come into thee the uncircumcised and the unclean. Shake thyself from the dust; arise and sit down,* O JERUSALEM. *My people shall know My name in that day;*

for I am He that doth speak, behold, it is I. Jehovah hath comforted His people, He hath redeemed JERUSALEM (lii. 1, 2, 6, 9). *Shout, O daughter of Zion; be glad with all the heart, O daughter of* JERUSALEM; *the King of Israel is in the midst of thee; fear not evil any more; He will rejoice over thee with joy, He shall rest in thy love; He will joy over thee with shouting; I will make you a name and a praise to all the people of the earth* (Zeph. iii. 14–17, 20). *Thus saith Jehovah thy Redeemer, That saith to* JERUSALEM, *Thou shalt be inhabited* (Isa. xliv. 24, 26). *Thus said Jehovah, I will return unto Zion, and will dwell in the midst of* JERUSALEM; *whence* JERUSALEM *shall be called the City of Truth, and the Mountain of Jehovah Zebaoth, the mountain of holiness* (Zech. viii. 3; see also verses 20–23). *Then shall ye know that I am Jehovah your God, dwelling in Zion the mountain of holiness; then shall* JERUSALEM *be holiness; and it shall come to pass in that day that the mountains shall drop down new wine, and the hills shall flow with milk; and* JERUSALEM *shall dwell to generation and generation* (Joel iii. 17, 18, 20). *In that day shall the branch of Jehovah be beautiful and glorious; and it shall come to pass that he that is left in Zion and he that remaineth in* JERUSALEM *shall be called holy, every one that is written to life in* JERUSALEM (Isa. iv. 2, 3). *In the last days shall the mountain of the house of Jehovah be established at the top of the mountains, for out of Zion shall go forth the law, and the Word of Jehovah from* JERUSALEM (Mich. iv. 1, 2; see also verse 8). *At that time they shall call* JERUSALEM *the throne of Jehovah, and all nations shall be gathered together at* JERUSALEM *to the name of Jehovah, neither shall they walk any more after the imagination of their evil heart* (Jer. iii. 17). *Look upon Zion, the city of our solemnities; thine eyes shall see* JERUSALEM *a quiet habitation, a tabernacle that shall not be taken down; the stakes thereof shall never be removed, neither shall the cords thereof be broken* (Isa. xxxiii. 20). So also elsewhere (as in Isa. xxiv. 23; xxxvii. 32; lxvi. 10–14;

Zech. xii. 3, 6–10; xiv. 8, 11, 12, 21; Mal. iii. 4; Ps. cxxii. 1–7; cxxxvii. 5–7). That Jerusalem here means a church about to be established by the Lord, and not the Jerusalem inhabited by the Jews, is manifest from the several particulars of its description in the passages quoted: as that Jehovah God would create a new heaven and a new earth, and would then create Jerusalem also; that this would be a crown of glory and a royal diadem; that it was to be called holiness, the city of truth, Jehovah's throne, a quiet habitation, a tabernacle that shall not be taken down; that there the wolf and the lamb will feed together; also that the mountains there will drop new wine, and the hills flow with milk, and that Jerusalem shall abide from generation to generation; and other things besides are also said of the people there, that it is a holy people, that every one is written for life, that they are to be called the redeemed of Jehovah. Moreover, in all these passages the Coming of the Lord is treated of, especially His Second Coming, when Jerusalem is to be such as is there described, for before His Coming she was not married, that is, made the Bride and Wife of the Lamb, as the New Jerusalem is said to be in the Apocalypse. The former church (that of the present day) is meant by Jerusalem in Daniel; and its beginning is there described as follows: *Know therefore and understand that from the going forth of the word to restore and build* JERUSALEM, *unto the Messiah the Prince shall be seven weeks; after threescore and two weeks the street shall be built again and the wall, but in troublous times* (ix. 25). *At length upon the bird of abominations there shall be desolation, and even to a consummation and decision shall it drop upon the devastation* (ix. 27). This last is referred to by these words of the Lord in Matthew: *When ye shall see the abomination of desolation foretold by Daniel the prophet stand in the holy place, whoso readeth let him note it well* (xxiv. 15). That by Jerusalem in the passages that have been quoted is not meant the Jerusalem inhabited by the Jews, may be

evident from those passages in the Word, where this is said to be utterly lost, and that it was to be destroyed (as in Jer. v. 1; vi. 6, 7; vii. 17–34; viii. 6–22; ix. 10–22; xiii. 9, 10, 14; xiv. 16; Lam. i. 8, 9, 17; Ez. iv.; v. 9–17; xii. 18, 19; xv. 6, 7, 8; xvi.; xxiii.; Matt. xxiii. 37, 38; Luke xix. 41–44; xxi. 20–22; xxiii. 28–30; besides many other passages); and also where it is called Sodom (Isa. iii. 9; Jer. xxiii. 14; Ez. xvi. 46, 48; and elsewhere).

783. That the church is the Lord's, and that from the spiritual marriage, which is that of good and truth, the Lord is called the Bridegroom and Husband, and the church the Bride and Wife, is well known to Christians from the Word, especially from these things therein: John said concerning the Lord, *He that hath the* BRIDE *is the* BRIDEGROOM, *but the friend of the* BRIDEGROOM, *who standeth and heareth Him, rejoiceth greatly because of the* BRIDEGROOM'S *voice* (John iii. 29). Jesus said, *The children of the* BRIDECHAMBER *cannot mourn as long as the* BRIDEGROOM *is with them* (Matt ix. 15; Mark ii. 19, 20; Luke v. 34, 35). *I saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a* BRIDE *adorned for her* HUSBAND (Apoc. xxi. 2). The angel said to John, "*Come hither; I will show thee the* BRIDE, *the* LAMB'S WIFE; and from a mountain he showed him the holy city Jerusalem (xxi. 9, 10). *The* MARRIAGE OF THE LAMB *is come, and* HIS WIFE *hath made herself ready; blessed are they who are called unto the* MARRIAGE-SUPPER OF THE LAMB (xix. 7, 9). *I am the Root and the Offspring of David, the bright and morning Star; and the* SPIRIT AND THE BRIDE *say, Come; and let him that is athirst come; and whosoever will, let him take the water of life freely* (xxii. 16, 17).

784. It is in accordance with Divine order that a new heaven should be formed before a new church on earth, for the church is internal and external, and the internal church makes one with the church in heaven, and thus with heaven; and the internal must be formed before the exter-

nal, and the external must afterward be formed by means of the internal; that this is so is known among the clergy in the world. Just so far as this new heaven, which constitutes the internal of the church with man, grows, so far does the New Jerusalem, that is, the New Church come down from that heaven. This, therefore, cannot take place in a moment, but it takes place as the falsities of the former church are removed; for what is new cannot enter where falsities have been previously ingenerated, unless these are eradicated, which will take place with the clergy, and so with the laity; for the Lord said, *No one putteth new wine into old bottles; else the bottles break and the wine runneth out; but they put new wine into new bottles, and both are preserved* (Matt. ix. 17; Mark ii. 22; Luke v. 37, 38). That these things take place only in the consummation of the age, by which is meant the end of the church, is evident from these words of the Lord: Jesus said, *The kingdom of the heavens is likened unto a man who sowed good seed in his field; but while men slept, his enemy came and sowed tares, and went away; but when the blade was sprung up, then appeared the tares also. The servants came and said unto him, Wilt thou that we go and gather them up? But he said, Nay, lest while ye gather up the tares ye root up also the wheat with them; let both grow together until the harvest; and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn; but gather the wheat into my barn. The harvest is the consummation of the age; as therefore the tares are gathered and burned in the fire, so shall it be in the consummation of the age* (Matt. xiii. 24–30, 39, 40). Wheat here means the truths and goods of the new church, and tares the falsities and evils of the former church. That the consummation of the age means the end of the church, may be seen in the first article of this chapter.

785. That there is an internal and an external in every thing, and that the external depends on the internal as the

body on its soul, is evident from every single thing in the world when rightly considered. In man this is manifest; his whole body is from his mind, and consequently in each thing that proceeds from man there is an internal and an external; in every action of his, there is the mind's will, and in all that he says is the mind's understanding; so, too, in each of his senses. In every bird and beast, yes, in every insect and worm, there is an internal and an external; and again in every tree, plant, and germ, and even in every stone and particle of the ground. A few things relating to the silkworm, the bee, and the dust, are sufficient to illustrate this. The internal of the silkworm is that whereby its external is moved to weave its cocoon, and afterward to fly forth as a butterfly. The internal of the bee is that whereby its external is moved to suck the honey from flowers, and to build its cells in wonderful forms. The internal of a particle of soil, whereby its external is moved, is its endeavor to fecundate seeds; it exhales from its little bosom something which introduces itself into the inmosts of a seed and produces this effect; and that internal follows its vegetation even to new seed. The same takes place in things of opposite character, in which also there is an internal and an external; as in the spider, whose internal, whereby its external is moved, is the faculty and consequent inclination to construct its ingenious web, at the centre of which it lies in wait for the flies that come into it, which it eats. This is equally so with every noxious worm, in every serpent, and in every wild beast of the forest; as also in every impious, crafty, and deceitful man.

X. This New Church is the Crown of all the Churches that have hitherto existed on Earth.

786. That four churches in general have existed on this earth from the beginning, one before the flood, another after it, the Israelitish church third, and that called Chris-

tian fourth, was shown above; and as all churches depend on the cognition and acknowledgment of one God with Whom the man of the church may be conjoined, and as all the four churches have not been in that truth, it follows that a church is to succeed the four which will be in the cognition and acknowledgment of one God. God's Divine Love had no other end when He created the world, than to conjoin man to Himself and Himself to man, and so dwell with man. The former churches were not in this truth; because the Most Ancient Church, which was before the flood, worshipped the invisible God, with Whom there can be no conjunction; so also did the Ancient Church, which existed after the flood; the Israelitish Church worshipped Jehovah, Who in Himself is the invisible God (Ex. xxxiii. 18–23), but under a human form which Jehovah God put on by means of an angel, and in which He appeared to Moses, Abraham, Sarah, Hagar, Gideon, Joshua, and sometimes to the prophets. And this human form was representative of the Lord Who was to come; and because this was representative, therefore the things of their church were one and all made representative. That the sacrifices and all else that belonged to their worship represented the Lord Who was to come, and that when He came they were abrogated, is well known. The fourth church, however, which was called the Christian, acknowledged one God indeed with the mouth, but in three persons, each one of whom singly or by himself was God; and so, a divided trinity, and not a Trinity united in one Person. Hence the idea of three Gods adhered to the mind, although the expression "One God" was on their lips. Furthermore, the Doctors of the church from that doctrine of theirs which they concocted after the Nicene Council, teach that men must believe in God the Father, God the Son, and God the Holy Spirit, all invisible, because existent in like Divine essence before the world was (and yet, as said above, with an invisible God there can be no conjunction); not know-

ing as yet, that the one God Who is invisible came into the world and assumed the Human, not only that He might redeem men, but also that He might become visible, and thus capable of conjunction. For we read, *The Word was with God* AND THE WORD WAS GOD, AND THE WORD WAS MADE FLESH (John i. 1, 14); and in Isaiah, *Unto us a Child is born, unto us a Son is given, and His name shall be called* GOD, THE MIGHTY, FATHER OF ETERNITY (ix. 6); it is also frequently stated in the prophets that Jehovah Himself would come into the world and would be the Redeemer, which He also became in the Human which He assumed.

787. That this New Church is the Crown of all the churches that have hitherto existed on earth, is because it will worship one visible God in Whom is the invisible, like the soul in the body. That thus and not otherwise there can be conjunction of God with man, is because man is natural and hence thinks naturally, and the conjunction must be in his thought and thus in his love's affection, which is the case when he thinks of God as man. Conjunction with an invisible God is like the conjunction of the eye's vision with the expanse of the universe, of which it sees no end; it is also like vision in mid-ocean, which falls upon air and sea and is lost. But conjunction with a visible God, on the other hand, is like seeing a man in the air or on the sea, spreading forth his hands and inviting to his arms. For all conjunction of God with man must also be a reciprocal conjunction of man with God, and there cannot be this reciprocation on the other part except with a visible God. That God was not visible before the assumption of the Human, the Lord Himself also teaches in John: *Ye have neither heard the Father's voice at any time, nor seen His shape* (v. 37); and in Moses it is said that *no one can see God and live* (Ex. xxxiii. 20). But that He is seen through His Human is taught in John: *No one hath seen God at any time, the Only-begotten Son Who is in the bosom of the Father, He hath declared Him* (i. 18). And in the same: *Jesus said,*

I am the Way, the Truth, and the Life. No one cometh to the Father but by Me. He that knoweth Me knoweth the Father, and he that seeth Me seeth the Father (xiv. 6, 7, 9). That there is conjunction with the invisible God through Himself visible, that is, through the Lord, He Himself teaches in these passages: Jesus said, *Abide in Me and I in you; he that abideth in Me and I in him, the same bringeth forth much fruit* (xv. 4, 5). *At that day ye shall know that I am in My Father, and ye in Me, and I in you* (xiv. 20). *And the glory which Thou gavest Me, I have given them, that they may be one, even as we are one; I in them, and Thou in Me; that the love wherewith Thou hast loved Me may be in them, and I in them* (xvii. 22, 23, 26; see also vi. 56). Moreover, it is taught that He and the Father are one, and that in order to have eternal life one must believe in Him. That salvation depends on conjunction with God, has been frequently shown above.

788. That this church is to succeed those which have existed from the beginning of the world, that it is to endure for ages of ages, and is thus to be the crown of all the churches that have gone before it, was prophesied by Daniel; first when he narrated and explained to Nebuchadnezzar his dream of the four kingdoms (which mean the four churches represented by the statue that he saw), saying: *In the days of these the God of the heavens shall cause a kingdom to arise which shall not perish for ages; it shall consume all these kingdoms, but it shall stand for ages* (ii. 44); and it is said that this should be done by *a stone becoming a great rock and filling all the earth* (verse 35). By a rock in the Word is meant the Lord as to Divine truth. And the same prophet says in another place: *I saw in the visions of the night, and behold, there was One like the Son of Man coming with the clouds of heaven; and to Him was given dominion, and glory, and kingdom; and all peoples, nations, and tongues shall worship Him; His dominion is the dominion of an age which shall not pass away, and His kingdom that which shall not*

perish (vii. 13, 14). And this he says after seeing the four great beasts coming up out of the sea (verse 3), which beasts also represented the four former churches. That these things were said by Daniel prophetically respecting this time, is evident from his words in chapter xii. 4, as also from the Lord's words in Matthew xxiv. 15, 30. Similar things are said in the Apocalypse: *The seventh angel sounded; then there were great voices out of heaven saying, The kingdoms* [*of the world are become the kingdoms*] *of our Lord and of His Christ, and He shall reign for ages of ages* (xi. 15).

789. Furthermore, the other prophets made predictions in many passages respecting this church, and of what its character will be; from which these few will be adduced. In Zechariah: *It shall be one day, which shall be known to Jehovah, not day nor night, for at evening-time it shall be light. And it shall be in that day that living waters shall go out from Jerusalem; and Jehovah shall be King over all the earth; in that day shall Jehovah be one, and His name one* (xiv. 7–9). In Joel: *It shall come to pass in that day that the mountains shall drop down new wine, and the hills shall flow with milk; and Jerusalem shall abide from generation to generation* (iii. 18, 20). In Jeremiah: *At that time they shall call Jerusalem the throne of Jehovah, and all nations shall be gathered together at Jerusalem to the name of Jehovah, neither shall they walk any more after the imagination of their evil heart* (iii. 17; see also Apoc. xxi. 24, 26). In Isaiah: *Thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; the stakes thereof shall never be removed, neither shall the cords thereof be broken* (xxxiii. 20). In these passages Jerusalem means the holy New Jerusalem described in the Apocalypse (xxi.), by which is meant the New Church. Again in Isaiah: *There shall come forth a Rod out of the stem of Jesse, and righteousness shall be the girdle of His loins, and truth the girdle of His thighs; wherefore the wolf shall dwell with the lamb,*

and the leopard shall lie down with the kid, the calf and the young lion and the fatling together, and a little child shall lead them; the cow and the bear shall feed, their young ones shall lie down together; and the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den; they shall not do evil nor corrupt themselves in all the mountain of My holiness; for the earth shall be full of the knowledge of Jehovah. And it shall come to pass in that day that the nations shall seek the Root of Jesse, which standeth for an ensign of the people, and His rest shall be glory (xi. 1, 5–10). That such things have not yet had existence in the churches, least of all in the last, is known. In Jeremiah: *Behold the days come in which I will make a new covenant; and this shall be the covenant, I will put My law in the midst of them and write it upon the heart, and will be their God, and they shall be My people; they shall all know Me, from the least of them unto the greatest of them* (xxxi. 31–34; Apoc. xxi. 3). That these things have not hitherto been in the churches, is also known. This has been because men have not approached the visible God Whom all shall know, and because He is the Word or the Law which He will put in the midst of them and write upon the heart. In Isaiah: *For Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth; and thou shalt be called by a new name which the mouth of Jehovah shall name. Thou shalt also be a* CROWN OF GLORY, *and a* ROYAL DIADEM *in the hand of thy God; Jehovah shall delight in thee, and thy land shall be* MARRIED. *Behold thy Salvation cometh; behold His reward is with Him; and they shall call them the people of holiness, the redeemed of Jehovah; and thou shalt be called a city sought out, and not forsaken* (lxii. 1–4, 11, 12).

790. What the quality of this church is to be, is fully described in the Apocalypse, where the end of the former church and the rise of the new are treated of. This New

Church is described by the New Jerusalem, by its magnificent things, and that it is to be the Bride and Wife of the Lamb (xix. 7; xxi. 2, 9). In addition I will take only the following from the Apocalypse. When the New Jerusalem was seen to descend from heaven, it is said: *Behold the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, their God. And the nations of them that are saved shall walk in the light of it, and there shall be no night there. I Jesus have sent Mine angel to testify unto you these things in the churches. I am the Root and the Offspring of David, the bright and morning Star. And the Spirit and the Bride say, Come; and let him that heareth say, Come; and let him that is athirst come; and whosoever will, let him take the water of life freely. Even so, come, Lord Jesus. Amen.* (xxi. 3, 24, 25; xxii. 16, 17, 20).

A MEMORANDUM.

791. After this work was finished the Lord called together His twelve disciples who followed Him in the world; and the next day He sent them all forth into the whole Spiritual World to preach the Gospel that the LORD GOD JESUS CHRIST reigns, Whose kingdom shall be for ages of ages, according to the prediction by Daniel (vii. 13, 14), and in the Apocalypse (xi. 15); and that *blessed are they who come unto the marriage supper of the Lamb* (Apoc. xix. 9). This took place on the nineteenth day of June, in the year 1770. This is what is meant by these words of the Lord: *He will send His angels, and they shall gather together His elect from one end of the heavens even to the other* (Matt. xxiv. 31).

SUPPLEMENT.

CONCERNING THE SPIRITUAL WORLD.

792. THE spiritual world has been treated of in a special work concerning "Heaven and Hell," in which many things belonging to that world are described; and because every man enters into that world after death, the state of men there is also described. Who does not know, or may not know, that man lives after death, because he is born a man, created an image of God, and because the Lord teaches it in His Word? But what the character of his life is to be, has been hitherto unknown. It has been believed that he would then be a soul; and of this men have entertained no other idea than that of ether or air, regarding it thus as a breath, such as man breathes from his mouth when he dies, in which, however, his vitality resides; regarding it also as without sight like that of the eye, without hearing like that of the ear, and without speech like that of the mouth; when yet, man after death is none the less a man, and such a man as not to know that he is not still in the former world; he sees, hears, and speaks as in the former world; he walks, runs, and sits as in the former world; he lies down, sleeps, and awakes as in the former world; he eats and drinks as in the former world; he enjoys conjugial delight as in the former world; in a word, he is a man in all things and in every particular. From which it is manifest that death is not the extinction of life, but its continuation, and that it is only a passage across.

793. That man is as much a man after death as before, although he does not then appear to the eyes of the material body, may be evident from the angels seen by Abraham.

Hagar, Gideon, Daniel, and some of the prophets, from the angels seen in the Lord's sepulchre, and many times afterward by John (concerning whom in the Apocalypse), and especially from the Lord Himself, Who showed by touch and by eating that He was a Man, and yet became invisible to the eyes of His disciples. Who can be so crazy as not to acknowledge that although invisible He was just as much a Man? He was seen because the eyes of the spirit were opened with them who saw Him; and when these are opened, the things that are in the spiritual world appear as clearly as those which are in the natural world. The difference between man in the natural world and man in the spiritual world is, that the latter is clothed with a substantial body, but the former with a material body, in which inwardly is his substantial body; and the substantial man sees the substantial man just as clearly as the material man sees the material. But the substantial man cannot see the material man, nor the material man the substantial, owing to the difference between what is material and what is substantial, the nature of which difference may be described, but not in few words.

794. From what I have seen for so many years I can relate the following: In the spiritual world there are lands just as in the natural world, and there are plains and valleys, mountains and hills, as also springs and rivers; there are paradises, gardens, groves, and forests; there are cities, with palaces and houses in them; there are writings and books; there are employments and business; there are gold, silver, and precious stones; in a word, there are all things whatever that there are in the natural world; but the things in heaven are more perfect beyond measure. But the difference is, that all things which are seen in the spiritual world are instantaneously created by the Lord, as houses, paradises, food, and the rest; and that they are created in correspondence with the interiors of angels and spirits, which are their affections and the thoughts there-

from; while all things that are seen in the natural world exist and grow from seed.

795. This being the case, and as I have there been in daily conversation with the nations and peoples of this world, thus not only with those who are in Europe, but also with those who are in Asia and Africa, thus with those of different religions, as a conclusion to this work I will add a brief description of the state of some of them. It is to be held in mind that in the spiritual world the state of every nation and people in general, as well as of individuals severally, is according to their acknowledgment of God and their worship of Him; and that all who in heart acknowledge God, and henceforth all who acknowledge the Lord Jesus Christ as God, Redeemer and Saviour, are in heaven; that they who do not acknowledge Him, are beneath heaven, and are there instructed; that they who receive are raised up into heaven, and that they who do not are cast down into hell. Among the latter come those also who, like the Socinians, have approached God the Father only, and who, like the Arians, have denied the Divinity of the Lord's Human. For the Lord said, *I am the Way, the Truth, and the Life; no man cometh unto the Father but by Me:* and to Philip who wished to see the Father, He said that he who seeth and knoweth Him seeth and knoweth the Father (John xiv. 6–9).

I. Concerning Luther, Melancthon, and Calvin in the spiritual world.

796. I have frequently conversed with these three champions, Reformers of the Christian Church, and have thus been instructed as to what has been the state of their life, from the beginning to the present time. As regards Luther: From the time when he first entered the spiritual world, he was a most vehement propagator and defender of his dogmas, and his zeal for them grew as the

multitude increased of those coming from the earth who agreed with and favored him. A house was given him there, such as he had had in the life of the body at Eisleben; and there in its midst he erected a sort of throne somewhat elevated, where he sat. He admitted hearers through the open door, and arranged them in classes; to the class nearest himself he invited those who were the more favorable, behind those he placed those less favorable, and then he spoke right on, occasionally permitting questions, in order that he might from some new point take up the thread of the discourse that was ended. Owing to this general favor, he at length became imbued with the power of *persuasion*, which is so effective in the spiritual world that no one can resist it or speak against what is said. But as this was a kind of incantation used by the ancients, he was strictly forbidden to speak from that persuasive power any more; and thereafter, as before, he taught from the memory and the understanding together. This *persuasion*, which is a kind of incantation, springs from the love of self; and from this it at length becomes such that when any one contradicts, it not only attacks the matter of the question that is made, but the person [making it]. This was the state of Luther's life up to the time of the Last Judgment, which took place in the spiritual world in the year 1757; but a year after that, he was brought from his first house to another, and then at the same time into a different state. And because he heard here that I, who am in the natural world, spoke with those in the spiritual world, he among others came to me; and after some inquiries and answers, he perceived that there is at this day an end of the former church and the beginning of the New Church, of which Daniel prophesied, and which the Lord Himself foretold in the Evangelists; he also perceived that this New Church is meant by the New Jerusalem in the Apocalypse, and by the everlasting Gospel which the angel flying in the midst of

heaven preached unto them that dwell on the earth (Apoc. xiv. 6). He became exceedingly indignant and scolded away. But as he perceived that the New Heaven [increased] (which was formed and is still forming of those who acknowledge the Lord alone as the God of heaven and earth, according to His words in Matthew, xxviii. 18), and as he observed that the number of those who resorted to him daily diminished, his scolding stopped; and then he came nearer to me, and began to talk with me more familiarly. And when he was convinced that he had not taken his principal dogma of justification by faith alone from the Word, but from his own intelligence, he suffered himself to be instructed respecting the Lord, charity, true faith, free-will, and redemption also, and this solely from the Word. At length, after being convinced, he began to favor more and more those truths from which the New Church is made to stand firm, and afterward to confirm himself in them more and more. At this time he was with me daily; and then, as often as he gathered these truths together, he began to laugh at his former dogmas as being diametrically opposed to the Word. And I heard him say, "Do not wonder that I seized upon faith alone as justifying, excluding charity from its spiritual essence, also taking away from men all free-will in things spiritual, and holding many other things that depend on faith alone once accepted, as links on a chain, inasmuch as my end was to break away from the Roman Catholics, and this end I could not otherwise follow out and attain. I therefore do not wonder that I erred, but I do wonder that one crazy man could make so many others crazy (and he looked at some dogmatical writers at his side, men of celebrity in his time, faithful followers of his doctrine), so that they did not see in the Sacred Scripture things on the other side, which nevertheless are very manifest." It was told me by the examining angels that this leader was in a state of conversion above many others who confirmed them-

selves in justification by faith alone, because in his childhood, before he entered on the reformation, he was imbued with the dogma of the pre-eminence of charity; for which reason also, both in his writings and in his discourses, he taught of charity so excellently; and it resulted from this that the faith of justification with him was implanted in his external natural man, but was not enrooted in his internal spiritual man. The case is different, however, with those who in their childhood confirm themselves against the spirituality of charity, which is also done of itself while by confirmations they are establishing justification by faith alone. I have conversed with the prince of Saxony with whom Luther had been associated in the world; he told me that he often reproved Luther, especially for separating charity from faith, and declaring faith to be saving and not charity, when, nevertheless, not only does the Sacred Scripture join together those two universal means of salvation, but Paul even sets charity above faith when he says that there are *the three, faith, hope, and charity, and that the greatest of these is charity* (1 Cor. xiii. 13); but he added that Luther as often replied that he could not do otherwise because of the Roman Catholics. This prince is among the happy.

797. As regards MELANCTHON: Concerning his lot, what it was when he first entered the spiritual world, and what was its character afterward, it has been granted me to know many things, not only from the angels but also from himself; for I have conversed with him several times, but not so often as with Luther, nor so near to him. I have not conversed with him so often or so near, because he could not approach me as Luther did, inasmuch as he spent his study on justification by faith alone so fully, and not on charity; and I was surrounded by angelic spirits who are in charity, and they were in the way of his approach to me. I have heard that when he first entered the spiritual world, a house was prepared for him like that in which he had lived in the world. This also is done with

the most of new-comers, owing to which they do not know that they are not still in the natural world, and the time which has passed since their death seems to them merely as sleep. The things in his room, also, were all like those he had before, a similar table, a similar desk with compartments, and also a similar library; so that as soon as he came to it, as if he had just awakened from sleep, he seated himself at the table and continued his writing, and this on the subject of justification by faith alone, and so on for several days, and writing nothing whatever concerning charity. As the angels perceived this, he was asked through messengers why he did not write about charity also. He replied that there was nothing of the church in charity, for if that were to be received as in any way an essential attribute of the church, man would also ascribe to himself the merit of justification and consequently of salvation, and so also he would rob faith of its spiritual essence. When the angels who were over his head perceived this, and when the angels who were associated with him while he was outside of his house heard it, they withdrew; for angels are associated with every new-comer at the beginning. A few weeks after this, the things which he used in his room began to be obscured, and at length to disappear, until at last there was nothing left there but the table, paper and inkstand; and, moreover, the walls of his room seemed to be plastered with lime, and the floor to be covered with a yellow, brick-like material, and he himself seemed to be more coarsely clad. When he wondered at this, and inquired of those around him why it was, he was answered that it was because he removed charity from the church, which was nevertheless, its heart. But as he so often contradicted this, and continued to write about faith as the one only essential of the church, and the means of salvation, and to remove charity more and more, he suddenly seemed to himself to be under ground in a sort of work-house, where there were others like him. And when he wished

to go out he was detained, and it was announced to him that no other lot awaits those who thrust charity and good works outside of the doors of the church. But inasmuch as he was one of the Reformers of the church, he was taken out, and sent back to his former chamber, where there was nothing but the table, paper, and inkstand. But still, owing to his confirmed ideas, he bedaubed the paper with the same error, so that he could not be kept from being alternately let down to his captive fellows and sent back again. When sent back, he appeared clad in a hairy skin, because faith without charity is cold. He told me himself that there was another room adjoining his own in the rear, in which there were three tables, at which sat men like himself, who also cast charity into exile, and that a fourth table also sometimes appeared there, on which were seen monstrous things in various forms, by which, however, they were not frightened from their work. He said that he conversed with them, and was confirmed by them day by day. But after some time, smitten with fear, he began to write something about charity; but what he wrote on the paper one day, he did not see the next; for this happens to every one there when he commits any thing to paper from the external man only, and not at the same time from the internal, thus from compulsion and not from freedom; it is obliterated of itself. But after the New Heaven began to be established by the Lord, from the light out of this heaven he began to think that perhaps he might be in error; therefore owing to anxiety on account of his lot, he felt impressed upon him some interior ideas respecting charity. In this state he consulted the Word, and then his eyes were opened, and he saw that it was all filled with LOVE TO GOD AND LOVE TOWARD THE NEIGHBOR, so that it was as the Lord says, that on these two commandments hang the law and the prophets, that is, the whole Word. From this time he was transferred interiorly into the south, towards the west, and so to another house, from which he

conversed with me, saying that now his writing concerning charity did not vanish as before, but appeared obscurely the next day. I have wondered at this, that when he walks his steps have a thumping sound, like the steps of those who walk with iron heels on a stone pavement. To this must be added that when any novitiates from the world entered his room to talk with him and to see him, he called one of the spirits given to magic, who by fantasy could produce various beautiful shapes, and who then adorned his room with ornaments and flowered tapestry, and also with what seemed to be a library in the centre. But as soon as the visitors were gone, these shapes vanished, and the former plastering and emptiness returned, but this was when he was in the former state.

798. Of CALVIN I have heard the following: 1. When he first entered the spiritual world, he fully believed that he was still in the world where he was born; and although he heard from the angels who were associated with him at the beginning that he was now in their world and not in his former world, he said, "I have the same body, the same hands, and similar senses." But the angels instructed him that he was now in a substantial body, and that before he was not only in this but also in a material body which invested the substantial; and that the material body had been cast off, while the substantial body, from which a man is man, still remained. At first he understood this; but the next day he returned to his former belief, that he was still in the world where he was born. This was because he was a sensual man, believing nothing that he could not derive from the objects of the senses of the body; it resulted from this that he drew all the dogmas of his faith as conclusions from his own intelligence and not from the Word. His quoting the Word was for the purpose of winning the assent of the common people. 2. After this first period, having left the angels he wandered about inquiring for those who in ancient times believed in *Predestination*; and

he was told that they were removed from that place, and shut up, and covered over; and that there was no way open to them except on the back side under ground; but yet that the disciples of Godoschalcus still go about freely, and sometimes congregate in a place called in spiritual language, Pyris. And as he earnestly desired their company, he was conducted to an assembly where some of them were standing; and when he came among them he was in his heart's enjoyment, and bound himself to them in interior friendship. 3. But after the followers of Godoschalcus were led away to their brethren in the cavern, he became weary; he therefore sought here and there for an asylum, and was at last received into a certain society where they were merely simple-minded, with some among them who were religious also; and when he saw that they knew nothing about predestination, and were not able to understand any thing about it, he betook himself to one corner of the society, and there he concealed himself for a long time; nor did he open his mouth on any church matter. This was so provided, in order that he might recede from his error respecting predestination, and that the ranks of those who after the Synod of Dort adhered to that detestable heresy, might be filled up; and these were all sent in their order into the cavern, to their fellows. 4. At length when it was asked by the modern Predestinarians, "Where is Calvin?" after a search for him, he was found on the confines of a society consisting merely of the simple-minded. He was therefore called forth from it, and conducted to a certain governor who had swallowed similar dregs. This governor therefore received him into his house and guarded him, and this until the New Heaven began to be established by the Lord; and then, as his guardian governor was cast out together with his band, Calvin betook himself to a certain house of ill-repute, and stayed there for some time. 5. And as he then enjoyed the liberty of wandering about, and also of coming nearer to the place where I

was stopping, it was granted me to converse with him; and to speak first concerning the New Heaven which at this day is forming of those who acknowledge the Lord alone as the God of heaven and earth, according to His words in Matthew (xxviii. 18); and to say that these believe that He and the Father are one (John x. 30), that He is in the Father and the Father in Him, and that he that seeth and knoweth Him, seeth and knoweth the Father (xiv. 6–11), and thus that there is one God in the church as in heaven. At first when I said this, he was silent, as usual; but after half an hour he broke the silence and said: "Was not Christ a man, the son of Mary who was married to Joseph? How can a man be adored as God?" And I said, "Is not Jesus Christ our Redeemer and Saviour God and Man?" To which he replied, "He is God and man; nevertheless the Divinity is not His, but the Father's." I asked, "Where then is Christ?" He answered, "In the lowest parts of heaven;" and he confirmed this by His humiliation before the Father, and by His suffering Himself to be crucified. To this he added some witty remarks directed against His worship, that stole from the world into his memory, the sum of which was, that the worship of Him was nothing but idolatry, and he wished to add things unfit to be spoken about that worship; but the angels who were with me shut his lips. But from a zeal to convert him, I said that the Lord our Saviour is not only God and Man, but that in Him, moreover, God is Man and Man is God. And I confirmed this by Paul's saying that in Him dwelleth all the fulness of the Godhead (or Divinity) bodily (Col. ii. 9); and also from John, that He is the true God and Eternal Life (1 Epistle, v. 20); and also from these words of the Lord Himself, that it is the will of the Father that whosoever believeth on the Son hath eternal life, and that he who believeth not shall not see life, but the wrath of God abideth on him (John iii. 36; vi. 40); and furthermore by the declaration in the confes-

sion of faith that is called the Athanasian, that in Christ, God and Man are not two but one, and are in one Person, like the soul and the body in man. Hearing this, he replied: "What are all those things which you have brought forward from the Word but empty sounds? Is not the Word the book of all heresies, and so like the weather-cocks on houses and ships, which turn every way according to the wind? It is *Predestination alone* that determines all things of religion; this is their habitation and their tabernacle of congregation; and faith, through which justification and salvation are effected, is the shrine and sanctuary there. Has any man free-will in spiritual things? Are not all things of salvation a free gift? Arguments therefore in opposition to these things, and so against predestination, I listen to and regard only as I do eructations from the stomach or the rumbling of the bowels. And as all this is so, I have thought to myself that a temple where they teach about any thing else, and from the Word, with the crowd there congregated, is like a pen of beasts containing both sheep and wolves together, but the wolves are muzzled by civil laws of justice lest they should attack the sheep (by the sheep I mean the predestined); and I have thought that the prayer-like preaching there, is then only so much hiccoughing. But I will give my confession of faith; it is this: There is a God, and He is omnipotent; and there is no salvation for any but those who have been elected and predestined to it by God the Father; and every one else is written down for his own lot, that is, for his fate." On hearing this, in great heat I rejoined, "You say things that are too bad to be spoken. Begone, wicked spirit! Since you are in the spiritual world, do you not know that there is a heaven and a hell, and that predestination involves that some have been enrolled for heaven and some for hell? Can you then form to yourself any other idea of God than as of a tyrant, who admits those whom He favors into the city, and sends the rest to the place where crim-

inals are tortured? Shame on you!" After this I read to him what is written in the dogmatic work of the Evangelical, called *Formula Concordiæ*, about the erroneous doctrine of the *Calvinists* respecting the Worship of the Lord, and Predestination; respecting the Worship of the Lord, as follows: "That it is damnable idolatry, if the trust and faith of the heart be placed in Christ not only according to His Divine but also according to His Human nature, and the honor of adoration be directed to both;" and respecting Predestination, as follows: "That Christ did not die for all men, but only for the elect. That God created the greater part of men for eternal damnation, and is unwilling that the greater part should be converted and live. That the elect and born again cannot lose faith and the Holy Spirit, although they should commit all kinds of great sins and crimes. But that those who are not elected are necessarily damned, and cannot attain to salvation even if they were to be baptized a thousand times, go to the eucharist every day, and besides lead as holy and blameless lives as it is ever possible to live:" from the Leipsic edition of 1756, pp. 837, 838. After reading this, I asked him whether these things which were written in that book were from his doctrine or not; and he answered that they were from his doctrine, but that he did not remember whether those very words had flowed from his pen, although they had from his lips. On hearing this, all the servants of the Lord withdrew from him, and he betook himself hastily to a way leading to the cave where they were who have confirmed in themselves the execrable dogma of predestination. I afterwards conversed with some of those imprisoned in that cave, and inquired into their lot. They said that they were compelled to labor for food, that all were enemies of each other, that each sought an occasion to do evil to another, and that they also did it whenever they found any trifling cause, and that this was the enjoyment of their lives. On Predestina-

tion and the Predestinarians, see also what is said above (n. 485–488).

799. I have also conversed with many others, both with followers of those three leaders and with heretics; and concerning all of them it was given me to conclude, that whoever among them have lived a life of charity, and still more they who have loved truth because it is truth, in the spiritual world suffer themselves to be instructed, and accept the doctrinals of the New Church; while on the other hand those who have confirmed themselves in falsities of religion, and also those who have lived an evil life, do not suffer themselves to be instructed; and that these latter remove step by step from the New Heaven, and associate themselves with their like who are in hell, where more and more they confirm themselves against the worship of the Lord and become obstinately set against it, even so that they cannot bear to hear the name of Jesus. But it is the reverse in heaven, where all with one accord acknowledge the Lord as the God of heaven.

II. Concerning the Dutch in the Spiritual World.

800. In the work on "Heaven and Hell" it is related that Christians among whom the Word is read and among whom there is a knowledge and acknowledgment of the Lord the Redeemer and Saviour, are in the middle of the nations and peoples of the whole spiritual world, because the greatest spiritual light is with them; and the light is shed from this as a centre in all directions even to the most remote circumference, according to what is shown in the chapter on the Sacred Scripture (see above, n. 267–272). In this Christian centre the Reformed have places allotted to them according to their reception of spiritual light from the Lord; and because the Dutch possess that light more deeply and more fully joined in with their natural light [*lumen*] than others, and from this are more receptible of

such things as pertain to reason, therefore in that Christian centre they have obtained abodes in the east and south, — in the east owing to the faculty of receiving spiritual heat, and in the south owing to the faculty of receiving spiritual light. That the quarters in the spiritual world are not like those in the natural world, and that abodes according to the quarters are abodes according to the reception of faith and love, and that they are in the east who excel in love, and they in the south who excel in intelligence, may be seen in the work on "Heaven and Hell" (n. 141–153).

801. The Dutch occupy those quarters of the Christian centre for the further reason that traffic is their final love, and money is a mediate love subservient to this, and that love is spiritual; but where money is the final love, and traffic is a mediate love subservient to it (as with the Jews), that love is natural, and it partakes of the character of avarice. That the love of trading when final is spiritual, is owing to its use, in its being serviceable to the general good; and with this the man's own good is indeed coherent, and this is more apparent than the general good because he thinks from his natural man; but yet when traffic is the end it is also the final love, and every one is regarded in heaven according to that love. For the final love is like the ruler of a kingdom or the master of a house, while the other loves are as subjects or servants of it; the final love also has its seat in the highest and inmost regions of the mind, while mediate loves are below and outside of it, and serve it at its nod. The Dutch are in this spiritual love more than others; while the Jews are in the love inverted, so that their love of trading is merely natural, in which there is inwardly latent nothing from the general good, but only from their own.

802. The Dutch are fixed in the principles of their religion more firmly than others, and they are not parted from them; even if they are convinced that this or that is not accordant, still they do not assent, but they turn back and

remain unmoved; thus they also remove themselves from the interior intuition of truth, for they keep their rational close under obedience. Since this is their character, after death when they come into the spiritual world they are prepared in a peculiar manner to receive the spiritual things of heaven, which are Divine truths. They are not taught, because they do not receive; but heaven is described to them as to its quality, and afterward it is granted them to ascend thither and see it; and then whatever accords with their genius is infused into them; and so being sent down, they return to their companions with a full desire for heaven. If they do not then receive this truth, that God is one in Person and in Essence, and that the Lord the Redeemer and Saviour is this God, and that the Divine Trinity is in Him; also this truth, that faith and charity in one's cognition and discourse amount to nothing without their life, and that they are given by the Lord when men after self-examination repent; if they turn away from these truths when they are taught, and still think of God as being in three Persons, and of religion merely in acknowledging its existence, they are reduced to a miserable condition, and their trade is taken away from them, even until they find themselves reduced to extremities. They are then conducted to those who, because they are in Divine truths, abound in all things, and with whom trade flourishes; and there the thought is insinuated into them from heaven, Why is it that these are so prosperous? And at the same time they are brought to reflect upon their faith and their life, that they are averse to evils as sins. They also make some little inquiry, and perceive a harmony with their own thought and reflection. This is done repeatedly, at intervals. At length, of themselves, they think that, in order to be freed from their misery, they must believe and must live in the same way; and then, as they receive that faith and live that life of charity, wealth is given them, and they are highly favored in their lives. In this manner those

who led any life of charity in the world, are amended of themselves, and prepared for heaven. These afterward become more constant than others, so that they may well be called CONSTANCIES; they do not suffer themselves to be led away by any reasoning, fallacy, obscurity induced by sophistry, or by mere confirmations coming from some preposterous view; for they become more clear-sighted than before.

803. The doctors who instruct in their lyceums, study the mysteries of the present faith very attentively, especially those there who are called Cocceians; and because the dogma of predestination springs inevitably from those mysteries, and this moreover was established by the Synod of Dort, it also is sown and implanted, as seed taken from the fruit of any tree is sown or planted in a field. Hence it is that the laity talk much among themselves about predestination, but in different ways; some grasp it with both their hands, some with one hand only and laugh at it, and some cast it from them as a snaky lizard (*anguem lacertum*), for they know nothing of the mysteries of faith, from which that viper was hatched. They are ignorant of these mysteries because they are intent upon their business, and the mysteries of that faith indeed touch their understanding, but they do not penetrate into it. Wherefore the dogma of predestination with the laity, and even with the clergy, is like an image in the human form placed on a rock in the sea, with a great shell shining like gold in its hand; at the sight of which some captains as they sail by, lower the sail as a mark of honor and veneration, some only wink and salute it, while some hiss at it as an object of ridicule. It is also like an unknown bird from India placed on a high tower, which some swear is a turtle-dove, some guess is a cock, while others exclaim with an oath, "It surely is an owl."

804. The Dutch are readily distinguished from others in the spiritual world, because they appear in clothing similar

to that worn by them in the natural world, with the difference that they who have received faith and spiritual life are more finely clad. They appear in similar clothing because they remain steadfast in the principles of their religion, and in the spiritual world all are clothed according to those principles. Therefore those there who are in Divine truths have white garments, and of fine linen.

805. The cities in which the Dutch dwell, are guarded in a manner peculiar to themselves. All their streets are roofed over, and have gates in them, that they may not be looked-at from the rocks and hills round about. This is done on account of their innate prudence in concealing their designs and not divulging their intentions; for in the spiritual world such things are drawn out by inspection. When any one comes with a disposition to examine into their state, he is conducted on his departure to gates of the streets which are shut; and so he is led back, and conducted to others, and this till he is most thoroughly annoyed; and then he is let out; this is done that he may not come again. Wives who aim at authority over their husbands dwell at one side of the city, and do not meet their husbands except when they are invited, which is done in a civil manner. The husbands then take them to houses where married pairs live without exercising authority over each other, and show them how beautiful and clean their houses are, and what enjoyment they have in life, and that they have all this owing to their mutual and conjugal love. Those wives who attend to these things and are affected by them, cease from their dominion and live together with their husbands; and then they obtain a habitation nearer the centre, and are called angels. The reason is, that love truly conjugal is heavenly love, which is free from dominion.

III. Concerning the English in the Spiritual World.

806. There are two states of thought in man, an external and an internal; man is in the external state in the natural world; he is in the internal state in the spiritual world. These states make one with the good, but not with the wicked. What a man is in quality as to his internal, is rarely manifest in the world, because from infancy he has learned to be moral and rational, and loves to appear so. But in the spiritual world it clearly appears what he is; for man is then a spirit, and the spirit is the internal man. Now as it has been granted me to be in that world, and there to see what is the quality of the internal men from different kingdoms, I ought, because it is important, to make it known.

807. As regards the English nation: the better ones among them are in the centre of all Christians, because they have interior intellectual light; this light is not apparent to any one in the natural world, but it is quite conspicuous in the spiritual world; they acquire it from their freedom to speak and to write, and thus to think. With others, who are not in such liberty, that light is wasted, because it has no outlet. This light, however, is not active of itself, but is rendered active by others, especially by men of reputation and authority; as soon as any thing is said by them, that light shines forth. For this reason governors are appointed over them in the spiritual world and priests are given to them of celebrity and of eminent talent, in whose decisions, owing to this natural disposition of theirs, they acquiesce.

808. There is among them a similarity of minds [*animi*], owing to which they become familiarly attached to friends who are their own countrymen, but rarely to others; they also aid each other, and love sincerity; they are lovers of their country, and zealous for its glory; and they regard

foreigners much as one from the roof of his palace looks with a spy-glass on persons dwelling or wandering about outside of the city. The political affairs of their kingdom occupy their minds and possess their hearts, sometimes so far as to withdraw their minds from the studies that belong to a loftier judgment, by which a higher intelligence is gained. These studies are indeed pursued eagerly in youth, by those who give their attention to such things in the public seminaries; but they pass away, like the phenomena of nature; but still their rationality is quickened from these studies, and sparkles with a light from which they form beautiful images, as a crystal prism turned toward the sun shows the rainbow, and paints with its glowing colors the surface that lies ready to receive them.

809. There are two great cities like London, into which most of the English pass after death. I have been permitted to see the chief city, and to walk through it. Where in London is the merchants' place of meeting called the Exchange, there is the centre of this city; here dwell the governors. Above this centre is the east, below it is the west, on the right is the south, and on the left the north. In the eastern quarter dwell those who more than the others have lived a life of charity; here are magnificent palaces. In the southern quarter dwell the wise, among whom there is much splendor. In the northern quarter dwell those who more than others have loved freedom to speak and to write. In the western quarter dwell those who cry up justification by faith alone. On the right in this latter quarter is the entrance to the city, also the way of exit; they who live wickedly are sent out here. The elders who are in the west and who teach that faith alone, do not dare to enter the city by the great streets, but through the narrow alleys, because none but those who are in the faith of charity are tolerated in the city itself. I have heard them complaining of the preachers from the west, that they compose their sermons with so much art

and eloquence, secretly weaving into them the doctrine of justification by faith, that they do not know whether good ought to be done or not. They preach faith as intrinsic good, and they separate this from the good of charity which they call meritorious, and therefore not acceptable to God. But when those who dwell in the eastern and southern quarters of the city hear such sermons they leave the churches, and the preachers are afterward deprived of the priestly office.

810. I afterward heard many reasons why those preachers were deprived of the priestly office. I was told that the chief reason was, that they did not frame their sermons from the Word and thus from the Spirit of God, but from their own rational light [*lumen*], and thus from their own spirit. They do indeed take texts from the Word, as a prelude, but they merely touch these with their lips and then abandon them as tasteless; and presently they select something savory from their own intelligence, which they roll about in their mouths and turn over upon their tongues as something delicious; and in this way they teach. It was said that there was therefore no more spirituality in their sermons than in the songs of warblers; and that they were merely allegorical adornments, much like wigs beautifully curled and powdered, on bald heads. The mysteries of their discourses on justification by faith alone they compared to the quails brought up from the sea and cast upon the camp of the children of Israel, from which several thousand persons died (Num. xi.); but the theology of charity and faith together, they compared to the manna from heaven. I once heard their elders talking together about faith alone; and I saw a kind of image formed by them which represented their faith alone; in their light [*lumen*] which was that of fantasy, this appeared like a great giant; but when light from heaven was let in, it looked like a monster above and a serpent below. Seeing this they withdrew, and the bystanders threw the image into a stagnant pool.

811. The other great city, also called London, is not in the Christian centre, but at some distance to the north. Into it those pass after death who are interiorly evil. In the middle of it there is an open communication with hell, by which also at times they are swallowed up.

812. From those in the spiritual world who are from England, it was perceived that they have a double theology, a kind that is from their doctrine of faith, and another from the doctrine of charity; the former being held by those who are initiated into the priesthood, and the latter by the laity, especially those who dwell in Scotland and on its borders. With these the believers in faith alone are afraid to engage in argument, because they combat with them both from the Word and from reason. This doctrine of charity is set forth in the exhortation always read in the churches on the Sabbath day to those who approach the Sacrament of the Holy Supper, before they come to it; in that exhortation it is openly declared that if they are not in charity, and do not shun evils as sins, they cast themselves into eternal damnation; and that if they should come to the Holy Communion when not in charity and without shunning evils as sins, the devil would enter into them as he did into Judas.

IV. Concerning the Germans in the Spiritual World.

813. It is well known that the inhabitants of every kingdom which is divided into several provinces are not alike in genius, and that they differ from each other in their own particular ways, as those who dwell in the several climates of the globe differ from each other in a universal way; and yet that a common genius reigns among those who are under one king, and thus under the same statute law. As regards Germany, it is divided into separate governments more than the surrounding kingdoms. There is there an

imperial government, under the universal authority of which they all are; but yet the prince of each division enjoys despotic power in his own dominions; for there are greater and lesser dukedoms there, and each duke is like a monarch in his own state. Furthermore, religion is divided there; in some dukedoms are the Evangelical, so called; in some, the Reformed; and in some they are Papists. With such diversity of both government and religion, the minds [*animi*], inclinations, and lives of the Germans, from those seen in the spiritual world, are more difficult to describe than those of other nations and peoples. But still, as a common genius reigns everywhere among peoples speaking the same language, it may be in some measure seen and described from ideas collected together.

814. Inasmuch as the Germans are under despotic government in each particular dukedom, they have not freedom of speech and of writing, as the Hollanders and the people of Great Britain have; and when this freedom is restrained, freedom of thought also, that is to say, the freedom of investigating matters in their full extent, is kept in restraint at the same time. It is then as if high walls were built as the sides of the basin of a fountain, so that the water within the basin rises even to the level of the source of the salient stream, and therefore the stream itself no longer forms a jet. Thought is like the stream, and speech therefrom is like the basin. In a word, influx adapts itself to efflux; and in like manner the understanding from above adapts itself to its measure of freedom to utter and give vent to the thoughts. For this reason that noble nation devotes itself little to matters of judgment, but rather to those of memory. It is for this reason that they apply themselves especially to the history of letters, and in their books they trust to men of reputation and learning among them, quoting their opinions abundantly, and supporting some one of them. This state of theirs is represented in the spiritual world by a man carrying books

under his arm, and when any one disputes about any matter of judgment, he says, "I will give you an answer," and immediately he draws a book from under his arm and begins to read.

815. From this state of theirs proceed many things, and among them this, that they keep the spiritual things of the church inscribed upon the memory, and seldom elevate them into the higher understanding, but only admit them into the lower, from which they reason about them; thus they do altogether differently from free nations. These latter, in relation to the spiritual things of the church, called theological, are like eagles which rise to whatever height they please, while nations that are not free are like swans in a river. And free nations are like the larger deer with lofty horns, that roam the fields, groves, and forests in full freedom; while nations that are not free are like the deer kept in parks for the use of a prince. Moreover, free peoples are like winged horses, such as the ancients called Pegasus, that fly not only over the seas, but also over hills that they call Parnassian, and also over the seats of the Muses beneath them; while peoples that have not been freed are like noble horses beautifully caparisoned in kings' stables. There are similar differences between the judgment of one and of the other in the mystic matters of theology. The clergy in Germany, while they are students, write out from the lips of the teachers in the seminaries their *dicta*, and these they guard as the tokens of erudition; and when they are inaugurated into the priesthood, or are appointed lecturers in the schools, they draw their official discourses (whether they are in the desk or in the pulpit), for the most part from those *dicta*. Such of their priests as do not teach from what is regarded as orthodox, usually preach about the Holy Spirit and His wonderful workings and excitation of holiness in the heart. But those who from the orthodoxy of the present day teach about faith, seem to the angels as if they were decorated

with wreaths formed from the leaves of the bay-oak; while they who teach from the Word concerning charity and its works, appear to the angels as if adorned with wreaths woven of the odoriferous leaves of the laurel. The Evangelical there, in their disputes with the Reformed about truths, appear to be tearing garments, because garments signify truths.

816. I asked where the people of Hamburg are found in the spiritual world, and was told that they do not appear anywhere assembled in one society, still less in a civil community, but are scattered about and intermingled with the Germans in various quarters. And when the reason was asked, it was answered that it results from this, that their minds are continually looking abroad and travelling, as it were, outside of their city, and very little within it; for as the state of man's mind is in the natural world, such is it in the spiritual world; for man's mind is his spirit, or the posthumous man that lives after his departure from the material body.

V. Concerning the Papists in the Spiritual World.

817. The Papists in the spiritual world appear round about and beneath the Protestants, and they are separated from them by interspaces which they are forbidden to pass. But yet the monks by clandestine arts procure a communication for themselves, and also send out emissaries by unknown paths to make converts; but they are traced out, and after being punished are either sent back to their companions or cast down.

818. Since the last judgment, which took place in the spiritual world in the year 1757, the state of all, and therefore of the Papists, is so changed that they are not allowed to band themselves into companies as formerly; but for every love, good and evil, ways have been appointed, which they who come from the world immediately enter,

and pass to societies correspondent to their loves. Thus the wicked are borne toward societies which are in hell, and the good toward societies which are in heaven. So care is taken that they shall not form for themselves artificial heavens, as formerly. Such societies in the world of spirits, which is midway between heaven and hell, are very numerous, for they are as many as the genera and species of the affections belonging to the love of good and of evil; and meanwhile, before they are elevated into heaven or are cast down into hell, they are in spiritual conjunction with men of the world, because men too are in the midst between heaven and hell.

819. The Papists have a place of council in the southern quarter, toward the east, where their chiefs assemble and consult on the various matters pertaining to their religion, especially how to keep the common people in blind obedience and how to enlarge their dominion. No one, however, is admitted thereto who was a pope in the world, because a semblance of Divine authority has its seat in the mind [*animus*] of such a one, from having arrogated to himself the Lord's power in the world. Neither are any cardinals permitted to enter that place of council, and this on account of their pre-eminence. Nevertheless these latter assemble together in a spacious conclave beneath the others, but after staying there a few days they are taken away; whither, it was not given me to know. There is also another place of meeting in the southern quarter, but toward the west; the business there is to let the credulous common people into heaven. Here they arrange round about themselves several societies that are in various external enjoyments; in some there are dances, in some concerts of music, in some processions, in some theatres and scenic exhibitions; in some there are persons who by fantasies induce various forms of magnificence; in some they merely act like clowns and jest; in some they talk together in a friendly way, here about religious matters.

there about civil matters, and elsewhere even lasciviously, and so on. Into some one of these societies they introduce the credulous, each one according to his peculiar pleasure, calling it heaven. But after they have been there a day or two they all become weary and go away, because those enjoyments are external and not internal. In this way also many are led away from the folly of their belief about the power to admit into heaven. As regards their worship specially: it is almost like their worship in the world; it consists in like manner of masses which are celebrated not in the common language of spirits, but in a language made up of high-sounding words which inspire external sanctity and trembling, but which they do not at all understand.

820. All who come from the earth into the spiritual world are kept at first in the confession of faith and the religion of their country; so also are the Papists; wherefore they always have some representative pontiff set over them, whom they also adore with similar ceremony to that observed in the world. It rarely happens that one who has been a pope in the world is placed over them, after he leaves the world; yet he who filled the pontifical chair thirty or forty years ago was placed over them, because he cherished in his heart the idea that the Word was holier than it is believed to be, and that the Lord ought to be worshipped. It was granted me to speak with him, and he said that he adored the Lord alone, because He is God Who has all power in heaven and earth, according to His words (Matt. xxviii. 18). He said also that the invocation of saints was an absurdity; also that he had intended to restore that church when in the world, but was not able for reasons that he stated. When the great northern city, which contained Papists and Reformed together, was destroyed in the day of the last judgment, I saw him carried out in a litter and transferred to a place of safety. On the borders of the great society in which he acts as pontiff,

schools have been instituted, to which those go who are in doubt respecting religion; and there are converted monks there who teach them concerning God the Saviour Christ, and also concerning the holiness of the Word; and the monks leave it to their option to turn away their minds [*animi*] from the modes of sanctification introduced into the Roman Catholic church. They who receive instruction are introduced into a large society composed of those who have withdrawn from the worship of the pope and the saints; and when they come into that society they are like those who having been roused from sleep are fully awake, and like those who come from the discomforts of winter into the pleasantness of early spring, and like a sailor when he reaches port; and then they are invited by those there to feasts, and noble wine is given them to drink from crystal cups. I have also heard that angels send down from heaven to their host a plate containing manna, in form and taste like that sent down upon the camp of the children of Israel in the desert, and this plate is carried around to the guests, and to every one is given liberty to taste the manna.

821. All those of the Catholic religion who in the former world thought more of God than of the papacy, and from a simple heart did works of charity, when they find themselves living after death, and have been instructed that the Lord Himself the Saviour of the world reigns here, are easily led away from the superstitions of that religion. To them the transition from popery to Christianity is as easy as to pass through open doors into a temple, or to pass the guards in the entrance-hall and to enter the court when the king so commands, or to raise the countenance and look up to heaven when voices are heard therefrom. But on the other hand, to lead away from the superstitions of that religion those who during the course of their life in the world rarely if ever thought of God, and valued that worship merely for its festivities, is as difficult as to enter a temple through

closed doors, or to pass the guards in the entrance-hall into the court when the king forbids, or for a snake in the grass to raise its eyes to heaven. It is wonderful that none who pass into the spiritual world out of that Catholic religious system, there see the heaven where the angels are; there is as it were a dark cloud over them which bounds the sight; as soon, however, as any convert comes among the converted, heaven is opened; and sometimes they see the angels there in white garments, and they are also taken up to them after having completed the period of preparation.

VI. Concerning the Popish Saints in the Spiritual World.

822. It is well known that man has in him from his parents inherent or hereditary evil, but it is known to few where that evil dwells in its fulness; it has its dwelling in the love of possessing the goods of all others, and in the love of exercising dominion, for this latter love is of such a nature that, so far as the reins are given to it, it rushes on until it burns with the desire of exercising dominion over all, and finally wishes to be invoked and worshipped as God. This love is the serpent that deceived Eve and Adam; for it said to the woman, *God doth know that in the day ye eat of that tree, your eyes will be opened*, AND YE WILL THEN BE AS GOD (Gen. iii. 5). So far, therefore, as man rushes into this love without restraint, he turns away from God and turns to himself, and becomes an adorer of himself; and then he can call upon God with lips fervent from the love of self, but with the heart cold from contempt of God. And then also the Divine things of the church may serve him as means; but because dominion is his end, he has the means at heart only so far as they subserve that end. Such a man, if exalted to the highest honors, is in his own imagination like Atlas carrying the terraqueous

globe on his shoulders, and like Phœbus with his horses bearing the sun around the globe.

823. Since man is such from inheritance, therefore all who have been made saints by papal bulls, in the spiritual world are removed from the sight of others and concealed, and they are deprived of all intercourse with their worshippers, lest that worst root of evils should be quickened in them, and they should be carried away into the delusions of fantasy, such as there are with demons. Into such delusions do they come, who while they live in the world earnestly aspire to be made saints after death, that they may be invoked.

824. Many from the papal jurisdiction, especially the monks, when they enter the spiritual world, search for the saints, especially the saint of their order, but they do not find them. They are surprised at this, but they are afterwards instructed that these saints are intermingled either with those who are in heaven or with those who are in the earth below (*infera terra*), and that in either case they know nothing of the worship and invocations that are offered them; also that those who do know, and who wish to be invoked, fall into delusions and talk like fools. The worship of saints is such an abomination in heaven, that when it is merely heard of it excites horror, since so far as worship is yielded to any man it is denied to the Lord; for in that case He cannot be worshipped alone; and if the Lord is not worshipped alone, there is a division made, which destroys communion and the happiness of life that flows from it. That I might learn the quality of the saints of the papists, so that I might make it known, there were brought out from the lower earth as many as a hundred of them, who knew that they had been made saints. They ascended behind me, only a few before the face, and I spoke with one of them who they said was Xavier. While he was talking with me, he was like a fool; nevertheless he could tell that in his own place, where he was shut up with others, he

was not a fool, but that he becomes a fool as often as he thinks himself a saint and wishes to be invoked. I heard the same thing murmured by those who were behind. With the saints, so-called, who are in heaven, the case is different; they know nothing at all of what is done on earth, nor is it given them to converse with any from the papal jurisdiction who are in that superstition, lest some idea of that thing should enter into them.

825. From this state of the saints any one may conclude that the invocation of them is mere mockery; and furthermore I can affirm that they no more hear the invocations addressed to them on earth than their images by the wayside, or than the walls of a temple, or than the birds that build nests in the towers. It is said by those who pay them service on earth, that the saints reign in heaven together with the Lord Jesus Christ; but this is a fiction and a falsehood, for they no more reign with the Lord than a groom with his king, or a porter with a nobleman, or a courier with a primate. For John the Baptist said of the Lord, *The latchet of His shoes I am not worthy to unloose* (Mark i. 7; John i. 27); what then are such as these?

826. There appears sometimes to the Parisians who in the spiritual world are in a society, at a middle altitude, a certain woman in shining raiment and with a face that seems holy, and she has said that she is Genevieve. But when some of them begin to adore her, her face and also her clothing change instantly, and she becomes like an ordinary woman, and rebukes them for desiring to adore a woman who among her companions is no more esteemed than a maid-servant, wondering that the men of the world are duped by such nonsense.

827. To this I will add the following which is most worthy of note: *Mary the Mother of the Lord* once passed by, and appeared overhead, in white raiment; and then pausing a little she said that she had been the Mother of the Lord, and that He was indeed born of her; but that being made God,

He put off all the human from her, and that therefore she now adores Him as her God, and is unwilling that any one should acknowledge Him as her son, inasmuch as in Him all is Divine.

VII. Concerning the Mohammedans in the Spiritual World.

828. The Mohammedans in the spiritual world appear behind the Papists in the west, and form as it were a border around them. They appear next behind Christians for the reason that they acknowledge our Lord as a very great prophet, the wisest of all, who was sent into the world to teach men, and also as Son of God. In that world every one dwells at a distance from the central region where the Christians are, according to his confession of the Lord and of one God; for that confession conjoins minds [*animi*] with heaven, and makes the distance from the east, above which point is the Lord.

829. Inasmuch as religion has its seat in what is highest in man, and as his lower things have life and light from the highest, and because Mohammed is associated with religion in the minds [*animi*] of Mohammedans, some Mohammed is always placed within their sight; and that they may turn their faces toward the east, over which is the Lord, he is placed beneath the Christian centre. This is not the Mohammed who wrote the Koran, but another person who fills his office; nor is there always the same person, but he is changed. He who formerly filled this place was one from Saxony, who having been taken prisoner by the Algerines, became a Mohammedan. This person, because he had also been a Christian, was sometimes moved to speak with them concerning the Lord, and to say that He was not Joseph's son, but the Son of God Himself. Other Mohammeds afterward succeeded this one. In the place where that representative Mohammed

has his station, there appears a fire as of a little torch to distinguish him; but that fire is not visible to any but Mohammedans.

830. The Mohammed who wrote the Koran is not seen at the present day. I was told that at first he presided over them, but that because he wished to rule as God over all things pertaining to their religion, he was ejected from his seat, which he had under the Papists, and sent down to the right side near the south. A certain society of Mohammedans was once incited by some malicious spirits to acknowledge Mohammed as God. To quiet the disturbance, Mohammed was brought up from the earth below and shown to them; and I also saw him at that time. He appeared like corporeal spirits, who have no interior perception; his face inclined to black. And I heard him utter these words: "I am your Mohammed;" and presently he seemed to sink down.

831. The Mohammedans are hostile to the Christians chiefly on account of the belief in three Divine persons, and the consequent worship of three Gods, so many Creators; and to the Roman Catholics, still further, on account of their bending the knee before images. Therefore they call these latter idolaters, and the others fanatics, saying that they make a three-headed God, also that they say one and mutter three; consequently that they part omnipotence, and from and of the one omnipotence make three; and that thus they are like *fauni* with three horns, one for each God, and at the same time three for one; and that so they pray, so they sing, and so they preach.

832. The Mohammedans, like all nations who acknowledge one God, and who love justice, and do good from religion, have their own heaven, but it is outside of the Christian. The Mohammedan heaven, however, is divided into two. In the lower they live honorably, with more than one wife; but none are elevated from this into the higher heaven except those who give up their concubines, and

acknowledge the Lord our Saviour, and at the same time His dominion over heaven and hell. I have heard that it is impossible for them to think that God the Father and our Lord are one, but that it is possible for them to believe that the Lord rules over the heavens and the hells because He is the Son of God the Father. It is by means of this belief with them, that it is given them by the Lord to ascend into the higher heaven.

833. That the Mohammedan religion is received by more kingdoms than the Christian religion, may be a stumbling-block to those who think about the Divine Providence, and at the same time believe that no one can be saved except those who are born Christians. But the Mohammedan religion is not a stumbling-block to those who believe that all things are of the Divine Providence; they ask in what this is, and they also find out; it is in this, that the Mohammedan religion acknowledges the Lord as a very great prophet, the wisest of all, and also as Son of God. But as they have made only the Koran the book of their religion, and consequently Mohammed who wrote it has held his seat in their thoughts, and they follow him with some worship, they therefore think but little concerning our Lord. That it may be known fully that that religion was raised up owing to the Lord's Divine Providence, to blot out the idolatries of many nations, it shall be told in some order. First, then, concerning the origin of idolatries. Previous to that religion, idolatrous worship was spread throughout very many kingdoms of the world. This was because the churches before the coming of the Lord were all representative churches. Such, too, was the Israelitish church; in it the tabernacle, Aaron's garments, the sacrifices, all things belonging to the temple at Jerusalem, and the statutes also, were representative. And among the ancients there was a knowledge of correspondences, which is also a knowledge of representations, the very knowledge of knowl-

edges, which was especially cultivated by the Egyptians; hence their hieroglyphics. From their knowledge of correspondences, they knew the signification of animals of every kind, also of all kinds of trees, and of mountains, hills, rivers, fountains, and also of the sun, the moon, and the stars. By means of this knowledge they also had an apprehension of spiritual things, inasmuch as the things represented, which were such as pertain to spiritual wisdom among the angels in heaven, were the origins [of the representatives]. Now as all their worship was representative, consisting of mere correspondences, therefore they worshipped on mountains and hills, and also in groves and gardens; and therefore they consecrated fountains, and moreover they made sculptured horses, oxen, calves, lambs, birds too, and fishes, also serpents, and placed them near the temples, and in their courts, and also at their homes, in an order following the spiritual things of the church to which they corresponded, or which they represented, and therefore signified. After a time, when the knowledge of correspondences was obliterated, their posterity began to worship the sculptured things themselves, as holy in themselves, not knowing that their fathers of ancient time did not see any holiness in them, but only that according to correspondences they represented what was holy. Hence arose the idolatries which filled so many kingdoms of the world. For the extirpation of these idolatries, from the Lord's Divine Providence it was brought about, that a new religion should auspiciously begin, accommodated to the genius of the people of the East; in which there should be something from the Word of both Testaments, and which should teach that the Lord came into the world, and that He was a very great prophet, the wisest of all, and Son of God. This was done through Mohammed, from whom that religion was named. It is manifest from this that that religion was raised up, from the Lord's Divine Providence, and accommodated to the genius of the people of the

East, as already said, for the end that it might blot out the idolatries of so many nations, and give them some knowledge of the Lord before they should come into the spiritual world, which they do after death. And this religion would not have been received by so many kingdoms, and had power to extirpate idolatries, if it had not been made conformable to the ideas of their thoughts, and especially if polygamy had not been permitted, for the reason that the Orientals without that permission would have burned for filthy adulteries more than Europeans, and would have perished.

834. It was once given me to perceive of what quality is the heat of their polygamic love. I conversed with one who occupied the place of Mohammed; and this substitute, after some conversation with him at a distance, sent to me an ebony spoon and some other things, which were tokens that they came from him; and at the same time there was opened from various places a communication for the heat of their polygamic love, which was felt from some places like the heat in baths after the washing; from some like the heat in kitchens, where meats are boiling; from some like the heat in eating-houses where foul-smelling eatables are exposed for sale; from some like the heat in apothecaries' cellars, where emulsions and such things are prepared; from some like the heat in stews and brothels; and from others like the heat in shops where skins, leather, and shoes are sold. There was even something rank, harsh, and burning in the heat, arising from jealousy. But the heat in the Christian heavens, when the enjoyment from their love is perceived as odor, is fragrant like the odor in gardens and vineyards, and like that in rose-gardens, and in some places like that where spices are sold, and in others like those in wine-presses and wine-cellars. That the enjoyments from loves in the spiritual world are often perceived as odors, has been shown everywhere in my RELATIONS, which follow these chapters.

VIII. Concerning the Africans in the Spiritual World; and also something concerning Gentiles.

835. The Gentiles who have known nothing of the Lord, in the spiritual world appear outside of those who have known of Him, even sc that the outermost circumference is formed by those only who are thoroughly idolaters, and in the former world worshipped the sun and moon. But those who acknowledge one God, and make such precepts as are in the decalogue precepts of religion and so of the life, communicate more directly with the Christians in the central region; for so the communication is not intercepted by the Mohammedans and Papists. The Gentiles are also distinguished according to their genius and their faculty for receiving light through the heavens from the Lord, for there are among them some interior and some exterior, and this comes partly from climate, partly from the stock from which they have sprung, partly from education, and partly from religion. The Africans are more interior than the others.

836. All who acknowledge and worship one God, the Creator of the universe, entertain the idea of God as a Man; they say that no one can have any other idea of Him. When they hear that many entertain an idea respecting God as of ether or a cloud, they inquire where such people are; and when they are told that they are among the Christians, they deny that it is possible. But it is answered that they have such an idea from this, that God is called a Spirit in the Word, and of spirit they have no other thought than of ethereal substance or of some form of cloud, not knowing that every spirit and every angel is a human being. Further examination has been made, however, to ascertain whether their spiritual idea is similar to their natural; and it has been found that it is not similar with those who interiorly acknowledge the Lord

the Saviour as the God of heaven and earth. I heard a certain elder saying that no one can have an idea of Divine Human; and I saw him conveyed to various classes of Gentiles, to the more and more interior, and also to their heavens, and at last to the Christian heaven; and everywhere there was given a communication of their interior perception respecting God; and he observed that they had no other idea of God than that of the Divine Man; and that man, who is an image and likeness of Him, could not have been created by any other.

837. As the Africans surpass the others in interior judgment, I have had conversation with them on matters of loftier inquiry, and lately concerning God, concerning the Lord the Redeemer, and concerning the interior and the exterior man. And as they were delighted with this conversation, I will present some of the things which they perceived from interior sight respecting these three subjects. *Of God* they said, that He certainly did descend and present Himself to be seen by men, because He is their Creator, Guardian, and Guide, and because the human race is His; also that He sees, surveys, and provides the things, one and all, that are in the heavens and on earth, — their goods as in Himself, and Himself in them; this, because He is the Sun of the angelic heaven, which is seen as high above the spiritual world as the sun of the earth is above the natural world; and He Who is the Sun, sees, surveys, and provides all things and every single thing below. And because it is His Divine Love which appears as a Sun, it follows that He provides for the greatest and the least such things as pertain to life, and for men such things as are of love and wisdom, — the things which are of love by the heat from that Sun and the things which are of wisdom by the light therefrom. If, therefore, you form to yourselves an idea of God as being the Sun of the universe, you will surely from that idea see and acknowledge His omnipresence, omniscience, and omnipotence.

838. And further, I conversed with them respecting *the Lord the Saviour.* It was said that God in His essence is Divine Love, and that Divine Love is as purest fire; and as love viewed in itself can purpose only to become one with another whom it loves, and Divine love to unite itself to man and man to itself so that it may be in man and man in it, and because the Divine Love is as purest fire,—it is manifest that God being such could not possibly be in man and cause man to be in Him; for He would thus reduce the whole man to the thinnest vapor. Yet as God from His essence burned with the love of uniting Himself with man, it was necessary that He should veil Himself over with a Body adapted to reception and conjunction. Therefore He descended and assumed the Human according to the order from Himself established from the creation of the world; which order was, that, by the power propagated from Himself, [the Human] should be conceived, carried in the womb, and born, and then should grow in wisdom and love, and so draw near to union with the Divine Origin thereof, and that thus God became Man, and Man God. That this is so, the Scripture respecting Him (which exists among Christians and is called the Word) manifestly teaches and testifies; and God Himself, Who in His Human is called Jesus Christ, says that the Father is in Him and He in the Father, and that he that seeth Him seeth the Father; besides other things to the same purport. That God, Whose Love is as purest fire, could not otherwise unite Himself to man and man to Himself, reason also sees. Can the sun's fire as it is in itself touch man, still less enter into him, unless it veil its rays with atmospheres, and so by a tempered heat present itself accommodated? Can the pure ether envelop man, still less enter his bronchial tubes, unless it become more dense with air and thus adapt itself? A fish cannot even draw the breath of life in the air, but in an element suited to its life; nor yet can a king on earth, in his own person or immediately, administer the affairs

of his kingdom, one and all, except by higher and lower officers who together constitute his royal body. Nor can a man's soul render itself visible to another, enter into companionship with him, and communicate proofs of its love, except through a body. How then could God do so, except through a Humanity of His own? The Africans more than the others had a perception of these things when they heard them, because they are more interiorly rational; and each favored them according to his perception.

839. Lastly we conversed respecting the *interior and the exterior man.* And it was said that men who perceive things interiorly are in the light of truth, which is the light of heaven, and that those who perceive things exteriorly are in no light of truth, because they are in the light of the world only; that thus interior men are in intelligence and wisdom, but exterior men are in insanity and in preposterous vision [see n. 345]; that interior men are spiritual, because they think from the spirit elevated above the body, and therefore see truths in light, but that exterior men are sensual-natural, because they think from the fallacies of the senses of the body; therefore they see truths as in a thick cloud, and when they revolve them in their minds they see falsities as truths; that internal men are like those who stand on a mountain in a plain, or on a tower in a city, or on a light-house in the sea; while external men are like those who stand in a valley at the foot of the mountain, or in a vault beneath the tower, or in a boat under the light-house, and who see only what is nearest to them. Moreover, internal men are like those who live in the second or third story of a house or palace, the walls of which are continuous windows of clearest glass, who look round about upon the city in its whole extent, and recognize every cottage in it; while external men are like those who live in the lowest story, the windows of which are of parchment, who cannot even see a single street out-

side of the house, but only what is within it, and this only by the light of a candle or of the fire. Furthermore, internal men are like eagles soaring on high, which see all things spread out beneath them; while external men, on the other hand, are like cocks that stand on a post and crow aloud before the hens that are walking on the ground. And, moreover, internal men perceive that what they know compared with what they do not know is as the water in a pitcher compared to that in a lake; while external men do not perceive but that they know all things. The Africans were delighted with what was said, because from the interior sight in which they excel they acknowledged that it was so.

840. Such being the character of the Africans, a revelation is therefore made among them at this day, which is spreading round about from the place where it began, but has not yet reached the coasts. They despise strangers coming from Europe, who believe that man is saved by faith alone, and thus by merely thinking and speaking, and not at the same time by willing and doing; they say that there is no man with any worship who does not live according to his religion, and that if one does not, he cannot but become stupid and wicked, because he receives nothing from heaven. I have several times conversed with Augustine, who was bishop of Hippo in Africa in the third century. He said that he is there at the present day, and is inspiring them with the worship of the Lord, and that there is hope of the propagation of this new gospel to the surrounding regions. I have heard the angels rejoicing over that revelation, because by it there is opening to them communication with the human rational, hitherto closed up by the universal dogma that the understanding is to be under obedience to the faith of the ecclesiastics.

IX. Concerning the Jews in the Spiritual World.

841. Previous to the last judgment, which took place in the year 1757, the Jews appeared in a valley at the left side of the Christian centre; after that they were transferred northward, and intercourse with Christians, except with those wandering outside of the cities, was forbidden them. There are in that quarter two great cities into which the Jews are transferred after death, each of which before the judgment they called Jerusalem, but afterward by another name; because since the judgment Jerusalem means the church in which the Lord alone is worshipped, as to its doctrine. Converted Jews are placed over them in their cities, who warn them not to speak contemptuously of Christ, and punish those who persist in doing so. The streets of their cities are filled with mud ankle-deep, and the houses with uncleanness, from which they smell so abominably that they cannot be approached. I afterward noticed that many others of that nation also obtained a place of abode in the southern quarter; and when I asked who they were, I was told that they were those who made light of the worship of the others, and who still questioned in their own minds [*animi*] whether the Messiah would ever come, and those who in the world thought from reason about various matters, and lived according to it. Those who are called the Portuguese Jews constitute the greater part of this class.

842. An angel with a staff in his hand sometimes appears to the Jews, above, at a middle altitude, and gives them to believe that he is *Moses*. He exhorts them to desist from their senseless expectation of the Messiah even there, because the Messiah is Christ, Who rules them and all men; that he knows this, and that he also knew about Him while he was in the world. When they hear this they go away. The greater part of them forget it, but a few keep it in

mind. These few are sent to synagogues composed of converted Jews, and are instructed; and after they have been instructed, new clothes are given them instead of their tattered ones; and the Word, neatly written, is given to them, also a dwelling in the city, not inelegant. But they who do not receive are cast down, many of them into forests and deserts, where they steal from each other.

843. In that world as in the former the Jews traffic in various articles, especially in precious stones, which they obtain in unknown ways from heaven, where there are precious stones in abundance. They traffic in precious stones because they read the Word in the original tongue, and hold the sense of its letter holy; and precious stones correspond to that sense. That the spiritual origin of those stones is the sense of the letter of the Word, and that from this arises their correspondence, may be seen above in the chapter on the SACRED SCRIPTURE (n. 217, 218). They are also able to make artificial stones that look like them, and to induce the fantasy that they are genuine; but those who do so are heavily fined by their rulers.

844. The Jews are more ignorant than others that they are in the spiritual world, but they believe that they are still in the natural world. This is because they are wholly external men, and think nothing about religion from the interior. Therefore they also talk about the Messiah as formerly, and some say that He will come with David, and glittering with diadems will go before them and introduce them into the land of Canaan; that on the way He will dry up the rivers they are to cross by raising His rod, and that Christians (whom among themselves they also call Gentiles) will then take hold of the skirts of their garments, suppliantly beseeching permission to accompany them; that they shall receive the rich according to their abundance, and that these also will serve them. In all this they confirm themselves by what is read in Zechariah (viii. 23) and in Isaiah (lxvi. 20); also by what is said of David, that he is

to come and be their king and shepherd (Jer. xxx. 9; Ez. xxxiv. 23–25; xxxvii. 23–26). They are utterly unwilling to hear that by David is there meant our Lord Jesus Christ, and that by Jews are there meant those who will be of His church.

845. When asked whether they firmly believe that they all are to come into the land of Canaan, they say that all are then to come, and that the Jews who are dead are then to rise again, and from their sepulchres are to enter that land. When it is said in return that they cannot possibly come out of sepulchres, because they themselves were living after death, they reply that they are then to descend and enter their own bodies and live so. When it is said that that land cannot hold them all, they answer that it will then be enlarged. When told that the kingdom of the Messiah, because He is the Son of God, will not be on earth but in heaven, they reply that the land of Canaan will be heaven then. When told that they do not know where Bethlehem Ephratah is, where the Messiah will be born according to the prediction in Micah (v. 2), and in David (Ps. cxxxii. 6), they answer that still the mother of the Messiah will give birth there; and some say that where she brings forth, there is Bethlehem. When they are asked how the Messiah can dwell with such wicked people, and it is proved by many passages from Jeremiah, and especially by the Song of Moses (Deut. xxxii.), that they are the worst, they answer that among the Jews there are the good as well as the bad, and that the bad are meant there. When they are told that they sprung from a Canaanitish woman and from Judah's whoredom with his daughter-in-law (Gen. xxxviii.), they answer that there was no whoredom. But when the rejoinder is made that still Judah commanded that she should be brought and burned for whoredom, they go away to consult about it, and after consultation they say that he only performed the part of the husband's brother, an office which neither his second son Onan nor his third

son Selah fulfilled. And to this they add that very many of them are of the tribe of Levi who held the priesthood · and they add, "It is enough that we are all from the loins of Abraham." When they are told that interiorly in the Word there is a spiritual sense in which the Christ or Messiah is much treated of, they answer that this is not so; and some of them say that interiorly in the Word, or in its depths, there is nothing but gold; and they say other things of the same sort.

846. I was once taken up as to my spirit into the angelic heaven, and into one of its societies. And then some of the wise ones there came to me and said, "*What news from earth?*" I answered, "This is new, that the Lord has revealed arcana which in excellence surpass those revealed from the beginning of the church even to the present time." They asked, "What are they?" I replied, they are these; 1. In the whole Word and in every particular of it there is a SPIRITUAL SENSE corresponding to the natural sense; by means of that sense the Word is a conjunction of the men of the church with the Lord, and also a consociation with angels; and the holiness of the Word resides in that sense. 2. THE CORRESPONDENCES of which the spiritual sense consists are disclosed." The angels asked, "Did not the inhabitants of the earth know of correspondences before?" I answered, that they knew nothing whatever; and that these have been hidden now for thousands of years, that is, even from the time of Job; but that with those who lived at that time and before it, the knowledge of correspondences was the knowledge of knowledges, from which they had wisdom, because by it they had a cognition of spiritual things which pertain to heaven and the church; but that as that knowledge was turned into an idolatrous knowledge, by the Lord's Divine Providence it was so obliterated and lost that no one has seen any sign of it; but that yet it is now disclosed by the Lord, that a conjunction of the men of the church with Himself and a consociation with the

angels may be effected, and this is done by means of the Word in which all things and every single thing are correspondences. The angels rejoiced exceedingly that it had pleased the Lord to reveal this great arcanum, so deeply hidden for thousands of years; and they said that this was done in order that the Christian church which is founded on the Word, and which is now at its end, may again revive and draw spirit through heaven from the Lord. They asked whether, by means of a knowledge of correspondences, it has at this day been disclosed what is signified by Baptism, and what by the Holy Supper, about which there have hitherto been such various views. And I replied that it has been. 3. I said further that the Lord has at this day made a revelation concerning THE LIFE OF MEN AFTER DEATH. The angel said, "Why about the life after death? Who does not know that man lives after death?" I replied, "They know and they do not know. They say that the man does not live after death, but his soul, and that this lives as a spirit; and they entertain an idea of spirit as of wind or ether; and they say that one does not live as a man until after the day of the last judgment, when the corporeal elements which were left in the world, although eaten up by worms, mice, and fishes, will be collected together again, and again formed into a body, and that in this way men are to rise again." The angels said, "How is this? Who does not know that man lives a man after death, with the sole difference that he then lives a substantial man, not a material man as before, and that the substantial man sees the substantial man as much as the material man sees the material, and that they know not a single difference except that they are in a more perfect state?" 4. The angels asked, "What do they know of our world, and of HEAVEN AND HELL?" I answered that they have known nothing, but that at this day it has been disclosed by the Lord what is the nature of the world in which angels and spirits live, thus what is the nature of

heaven and of hell; as also that angels and spirits are in conjunction with men, besides many wonderful things respecting them. The angels rejoiced that it has pleased the Lord to disclose such things, so that man may no longer from ignorance be in doubt respecting his immortality. 5. I said further, "It has at this day been revealed by the Lord, that there is in your world a different SUN from that of our world; that the Sun of your world is pure Love, and that of ours pure fire; that therefore all that proceeds from your Sun, because it is pure love, partakes of life, while all that proceeds from our sun, because it is pure fire, partakes not at all of life; and that from this comes the distinction between THE SPIRITUAL AND THE NATURAL, which distinction, hitherto unknown, has also been disclosed. And from these things it has been made known whence comes the light which illuminates the human understanding with wisdom, and whence the heat which enkindles the human will with love. 6. Moreover it has been disclosed that there are *three degrees of life*, and consequently three heavens; that the mind of man is distinguished into those degrees, and that man therefore corresponds to the three heavens." The angels asked, "Did they not know this before?" I answered that they knew of the degrees between more and less, but nothing of the degrees between the prior and the posterior. 7. The angels asked whether any thing else has been revealed. I answered that many other things have been revealed respecting the *Last Judgment:* respecting the *Lord* as being the God of heaven and earth; that God is one in Person and in Essence, in Whom is a Divine Trinity, and that the Lord is this God; also respecting the *New Church* about to be established by Him, and the *Doctrine* of this Church; concerning the *Holiness of the Sacred Scripture;* that the *Apocalypse* also has been revealed; and further, many things about the *Inhabitants of the Planets*, and about the *Earths in the Universe;* besides many memorable and

wonderful things from the spiritual world, by which many things that pertain to wisdom have been disclosed from heaven.

847. After this, speaking with the angels, I told them that something more has been revealed in the world by the Lord. They asked what. I said, "Respecting *Love truly conjugal*,* and its spiritual delights." And the angels said, "Who does not know that the delights of conjugal * love surpass those of all loves? And who cannot conceive that into some one love (inasmuch as it corresponds to the love of the Lord and the Church) are brought together all the varieties of blessedness, satisfaction, and enjoyment that can ever be brought together by the Lord? also that *Love truly conjugial* is their receptacle, which can receive and perceive them even to a full sense?" I replied that men do not know this, because they have not approached the Lord, and therefore have not shunned the lusts of the flesh, and so could not be regenerated; and love truly conjugal * is solely from the Lord, and is given to those who are being regenerated by Him; and these, too, are they who are received into the Lord's New Church which is meant in the Apocalypse by the New Jerusalem. To this I added that I doubt whether they are willing to believe at this day in the world that this love is in itself spiritual, and therefore from religion, because they cherish a merely corporeal idea of it; and so [whether they are willing to acknowledge] † that, because it is according to religion, it is spiritual with the spiritual, natural with the natural, and merely carnal with adulterers.

848. The angels rejoiced exceedingly in what had been said now and before; but they perceived sadness in me,

* The word here used is *conjugalis*. In this Relation as found in the treatise on "Conjugial Love," n. 534, the word *conjugialis* is used. *Conjugalis* is also found twice in n. 805 of this work.

† The words within brackets are supplied from the treatise on "Conjugial Love," n. 534.

and asked, "Whence comes your sadness?" I told them that these arcana revealed by the Lord at this day, although in excellence and dignity they surpass all the cognitions hitherto divulged, still are regarded on earth as of no value. The angels wondered at this, and besought the Lord that it might be allowable for them to look down upon the world; and they looked down, and lo! mere darkness was there. And they were told that these arcana should be written on paper and the paper should be let down to the earth, and they would see a prodigy. This was done; and behold, the paper on which these arcana were written was let down from heaven, and in its progress while it was yet in the spiritual world it shone as a star, but when it descended into the natural world the light waned, and in proportion as it fell it was darkened. And when it was let down by the angels into assemblies where there were men of learning and erudition from among the clergy and the laity, there was heard a murmur from many, in which were the words, "What is this? Is it any thing? What matters it whether we know these things or not? Are they not the offspring of the brain?" And it seemed as if some persons took the paper, and folded it, and rolled and unrolled it with their fingers, and as if others tore it in pieces and wished to trample it under foot. But they were withheld by the Lord from that outrage; and the angels were directed to withdraw the paper and guard it. And because the angels were made sad, and thought, "How long will this be?" it was said, "*For a time, and times, and half a time*" (Apoc. xii. 14).

849. After this I heard a hostile murmur from the lower regions, and at the same time these words: "*Work miracles and we will believe.*" And I replied, "Are not those things miracles?" It was answered, "They are not." And I asked, "What miracles, then?" They said, "Manifest and reveal future events, and we will have faith." But I answered, "Such things are not granted by the Lord, be-

cause so far as man knows future events, his reason and understanding together with prudence and wisdom sink into inactivity, become torpid and fall." And again I asked, "What other miracles shall I work?" Then arose the cry, "Such as Moses wrought in Egypt." And I replied, "Perhaps you would harden your hearts to them, as did Pharaoh and the Egyptians." And they answered that they should not. And again I said, "Assure me that you will not dance around a golden calf and adore it, as the posterity of Jacob did a single month after they saw all mount Sinai burning, and heard Jehovah Himself speaking out of the fire, thus after a miracle which was the greatest of all" (*a golden calf in the spiritual sense is the pleasure of the flesh*). And it was answered from the lower regions, "We will not be like the posterity of Jacob." But at that moment I heard it said to them from heaven, "If you believe not Moses and the prophets, that is, the Word of the Lord, you will not believe on account of miracles any more than the posterity of Jacob did in the desert; or any more than they believed when with their own eyes they saw the miracles wrought by the Lord Himself, when He was in the world."

850. After this I saw some persons ascending from the lower regions, from which those things were heard, who addressing me in a grave tone said, "Why has your Lord revealed the arcana that you have just enumerated in a long list, to you who are a layman, and not to some one of the clergy?" To which I replied: "Such is the good pleasure of the Lord, Who has prepared me for this office from earliest youth. Nevertheless, I will ask you in return, Why did the Lord when in the world choose fishermen for His disciples, and not some of the lawyers, scribes, priests, or rabbis? Discuss this among yourselves, draw your conclusions from judgment, and you will discover the cause." When they heard this, a murmur arose among them; and after this there was silence.

851. I foresee that many who read the *Relations* annexed

to the chapters will believe that they are inventions of the imagination. But I assert in truth that they are not inventions, but were truly seen and heard; not seen and heard in any state of the sleeping mind, but in a state of full wakefulness. For it has pleased the Lord to manifest Himself to me, and to send me to teach those things which will belong to His New Church, which is meant by the New Jerusalem in the Apocalypse. For this purpose he has opened the interiors of my mind or spirit, whereby it has been given me to be in the spiritual world with angels, and at the same time in the natural world with men, and this now for twenty-seven years. Who in the Christian world would have known any thing of *Heaven and Hell*, if it had not pleased the Lord to open in some one the sight of his spirit, and to show and teach? That such things as are described in the *Relations* do appear, is manifest from similar things that were seen by John and described in the Apocalypse, as also in the Word of the Old Testament by the prophets. In the Apocalypse are these: John saw the Son of Man in the midst of the seven candlesticks; he saw the tabernacle, the temple, the ark, and the altar, in heaven; he saw a book sealed with seven seals, he saw it opened, and horses going out of it; four animals round about the throne; twelve thousand chosen out of each tribe; locusts ascending out of the pit; a woman bringing forth a man-child, and fleeing into the desert on account of the dragon; two beasts, one going up out of the sea, and the other out of the earth; an angel flying in the midst of heaven, having the everlasting Gospel; a sea of glass mingled with fire; seven angels having the seven last plagues; vials poured out by them on the earth, the sea, the rivers, the sun, the throne of the beast, the Euphrates, and the air; a woman sitting on a scarlet beast; the dragon cast into a lake of fire and brimstone; a white horse; a great supper; a new heaven and a new earth; the holy Jerusalem descending out of heaven, which

is described as to its gates, wall, and foundations; also the river of the water of life, and trees of life bearing fruit every month; besides other things, all of which were seen by John, and seen when as to his spirit he was in the spiritual world and in heaven. Add what was seen by the apostles after the Lord's resurrection, also what was seen later by Peter (Acts xi.), and what was seen and heard by Paul. Add to this what was seen by the prophets of the Old Testament, as by Ezekiel who saw four animals which were cherubs (i. and ix.), a new temple and a new earth, and an angel measuring them (xl.–xlviii.); he was carried away to Jerusalem and saw the abominations there, and also into Chaldea (viii. and xi.). What was similar took place with Zechariah: he saw a man riding among myrtle trees (i. 8–11); he saw four horns, and afterward a man with a measuring-line in his hand (i. and ii.); he saw a flying roll and an ephah (v. 1, 6); he saw four chariots between two mountains, also horses (vi. 1–8). So likewise with Daniel; he saw four beasts coming up out of the sea (vii. 1–8); he saw the Son of Man coming in the clouds of heaven, Whose dominion shall not pass away, and Whose kingdom shall not be destroyed (vii. 13, 14); he saw the conflict between the ram and the he-goat (viii. 1–27); he saw the angel Gabriel, and he talked with him (ix.). The servant of Elisha saw horses and chariots of fire round about Elisha, and saw them when his eyes were opened (2 Kings vi. 17). From these and many other passages in the Word, it is evident that those things which exist in the spiritual world have appeared to many both before and since the Coming of the Lord. What marvel, then, that they should be seen now also, when a New Church is commencing, or when the New Jerusalem is descending from heaven?

[In the original, what follows is found appended to the Index to the *Relations*]

A THEOREM PROPOSED BY A CERTAIN DUKE, AN ELECTOR IN GERMANY, WHO ALSO ENJOYED THE HIGHEST ECCLESIASTICAL DIGNITY.

I once saw in the spiritual world a certain duke, an elector of Germany, who also enjoyed the highest ecclesiastical dignity, and near him two bishops and also two ministers, and from a distance I heard their conversation. The electoral duke asked the four bystanders whether they knew what constituted the head of religion in Christendom. The bishops replied, "The head of religion in Christendom is, *Faith alone justifying and saving.*" Again he asked, "Do you know what lies inwardly concealed in that faith? Open it, look into it, and tell me." They replied that there is nothing inwardly concealed in it but *the merit and righteousness of the Lord the Saviour.* To this the electoral duke said, "Is there not concealed in it, then, the Lord the Saviour in His Human, in which He is called *Jesus Christ*, because He alone in His Human was Righteousness?" To this they replied, "This certainly and inseparably follows." The electoral duke persisted, saying, "Open that faith, look into it further, search well, and see whether there is any thing else in it." And the minister said, "*The grace of God the Father* is also concealed in it." To this the electoral duke said, "Obtain a right conception and perception, and you will see that *it is the Son's grace with the Father*, for the Son begs and intercedes. Wherefore I say to you, since you confess, venerate, and kiss that faith alone of yours, that you ought by all means to confess, venerate, and kiss the Lord the Saviour alone in His Human; for, as already said, He in His Human was and is *Righteousness.* That in this Human He is also *Jehovah* and *God*, I have seen in the Sacred Writings from these passages: *Behold, the days are coming when I will raise up*

unto David a righteous Branch, Who shall reign King and prosper; and this is His name whereby He shall be called, JEHOVAH OUR RIGHTEOUSNESS (Jer. xxxiii. 15, 16). In Paul: *In Jesus Christ dwelleth all the* FULNESS OF THE GODHEAD (or DIVINITY) *bodily* (Col. ii. 9). And in John: *Jesus Christ is the* TRUE GOD *and eternal Life* (1 Epistle, v. 20). Wherefore He is also called the GOD OF FAITH (Phil. iii. 9)."

INDEX TO THE RELATIONS.

[This is the Author's Index. The figures refer to the numbered paragraphs.]

I.

I HEARD certain newcomers in the spiritual world talking together about three Divine Persons from eternity; and then a certain one who in the world had been a primate opened the ideas of his thought respecting that mystery, saying that it had been and still was his opinion that the three sit upon high thrones in heaven; God the Father upon a throne of the finest gold, with a sceptre in His hand; God the Son at His right hand, upon a throne of the purest silver with a crown on His head; and God the Holy Spirit upon a throne of shining crystal, holding in His hand the dove, in which He appeared when Christ was baptized; and that lamps, hanging round about them in triple order, glittered with precious stones; and that at a distance innumerable angels stand in a circle, adoring and singing praises. He also spoke of the Holy Spirit, — how He introduces faith, purifies, and justifies. He said that many of his order favored his ideas, and he trusted that I also as a layman gave them credit. But as an opportunity to speak was then given me, I said that from my childhood I have cherished the idea that God is one; I therefore explained to him what the trinity involves, and what is signified by throne, sceptre, and crown, where in the Word these are predicated of God. To which I added, that all who believe in three Divine Persons from eternity must necessarily believe in three Gods. And, furthermore, that the Divine essence cannot be parted (n. 16).

II.

A discourse of the angels concerning God, — that His Divine is Divine Esse in itself, and not from itself; and that it is One, the Same, the Itself, and Indivisible; also that God is not in place, but with those who are in place; and that His Divine Love appears to the angels as a Sun, and that the heat therefrom in its essence is Love, and the light therefrom in its essence is Wisdom (n. 25).

That the proceeding Divine attributes, which are creation, redemption, and regeneration, are attributes of one God, and not of three (n. 26).

III.

Since I perceived that a vast multitude of men are in the persuasion that all things are of nature, and consequently that nature created the universe, in a certain gymnasium where there were persons of this kind I spoke with an

ingenious one repecting these three things: 1. Whether nature is of life, or life is of nature; 2. Whether the centre is of the expanse, or the expanse is of the centre; 3. Concerning the centre and the expanse of nature and of life; that the centre of nature is the sun of the natural world, and the expanse of this centre is the world itself belonging to that sun; and that the centre of life is the Sun of the spiritual world, and the expanse of this centre is the world itself that belongs to that Sun. These propositions were discussed on both sides, and lastly it was shown what the truth is (n. 35).

IV.

I was conducted into a theatre of wisdom where angelic spirits from the four quarters were assembled with an injunction from heaven to discuss three arcana: 1. What is the image of God, and what the likeness of God. 2. Why man is not born into the knowledge that pertains to any love, when yet the beasts and the birds are born into the knowledge that belongs to all their loves. 3. What is signified by the tree of life and by the tree of knowledge of good and evil. And further, they were to join the three into one opinion, and refer this to the angels of heaven; this was done, the opinion was referred, and was accepted by the angels (n. 48).

V.

From evil spirits who were just above hell a sound was heard like the roar of the sea; which was from a tumult that arose among them from their hearing it said above them that the Almighty God bound Himself to order. Certain ones ascending thence, addressed me sharply on the matter, saying that inasmuch as God is omnipotent He is not tied to any order. And on being questioned concerning order, I said: 1. God is Order itself. 2. He created man from order, in order, and for order. 3. He created man's rational mind according to the order of the spiritual world, and his body according to the order of the natural world. 4. Hence it is a law of order that man from his little heaven or little spiritual world should govern his microcosm or little natural world, as God from His great heaven or the spiritual world governs His macrocosm or the natural world. 5. Many other laws of order flow forth from these, some of which are recited. What afterward befell those spirits is described (n. 71).

VI.

Concerning the reasoning between certain Hollanders and Englishmen in the spiritual world on the subject of imputation and predestination. On one side, why God, because He is omnipotent, does not impute the righteousness of His Son to all, and thus make them redeemed, when yet, inasmuch as He is omnipotent, He is able to make all the satans of hell angels of heaven; yes, if it be His good pleasure, He can make Lucifer, the dragon, and all the goats, to be archangels; and what is needed for this but a little word? On the other side, that God is Order itself, and that He can do nothing contrary to the laws of His order, because to act contrary to them would be to act contrary to Himself. Also much beside, with which they contended on this subject (n. 72).

VII.

I afterward spoke with others who were in the faith of predestination, deducing it from God's absolute power or omnipotence; saying that otherwise the power of God would be less than that of a king in the world who is sole ruler, and who can turn the laws of justice as he turns his hands, and can act absolutely, like Octavius Augustus and also like Nero. To which it was answered, that God created the world and the things thereof, one and all, from Himself as Order, and thus stamped order upon them; also that the laws of His order are just as many as are the truths in the Word. Some of the laws of order are then recited, — what they are, and of what quality, on God's part, and also what on man's part. These cannot be changed, because God is Order itself; man, too, was created an image of His order (n. 73).

VIII.

I spoke with clergymen and laymen who had gathered together, concerning the Divine Omnipotence. They said that omnipotence is unlimited, and that limited omnipotence is a contradiction. To which it was answered, that there is no contradiction in acting omnipotently according to laws of justice with judgment; it is also said in David that *Justice and judgment are the support of God's throne* (Ps. lxxxix. 14); and that there is no contradiction in acting omnipotently according to the laws of love from wisdom. But there is a contradiction in God's being able to act contrary to the laws of justice and love; and this would be to act from what is not judgment and wisdom; and such contradiction is involved in the faith of the church of the present day, that God is able to make what is unjust just, and distinguish the impious with all the gifts of salvation and the rewards of life. With much more concerning this faith and concerning omnipotence (n. 74).

IX.

While I was once meditating on the creation of the universe by God, I was led in the spirit to certain wise ones who at first complained of ideas that they had acquired in the world, concerning the creation of the universe out of chaos, and concerning creation out of nothing; because these ideas obscure meditation on the creation of the universe by God, and degrade and pervert it. Wherefore being questioned as to my opinion, I replied that it is useless to try to form any but a speculative conclusion concerning the creation of the universe, unless it be known that there are two worlds, the spiritual and the natural, and that in each of these is a sun; also that the Sun of the spiritual world (in the midst of which is God), is pure Love, and that from it are all spiritual things, which in themselves are substantial; while the sun of the natural world is pure fire, and from it are all natural things, which in themselves are material. From a cognition of these things it can be concluded respecting the creation of the universe, that it is from God, and how. This is also slightly traced out (n. 76).

X.

Some satans of hell desired to converse with the angels of heaven, for the purpose of convincing them that all things are from nature, and that God is but a word unless nature be meant. They were permitted to ascend. And then certain angels descended from heaven into the world of spirits to hear them. The satans, when they saw the angels, ran up to them furiously and said, "You are called angels because you believe that there is a God, and that nature comparatively is nothing; and yet you believe this though it is contrary to every sense; for which of your five senses has a sensation of any thing but nature?" After these and many other bitter words, the angels called to their remembrance that they were then living after death, and that formerly they had not even believed that they should do so; and then they made them see the beautiful and splendid things of heaven, and told them that these were there because all there believe in God; and afterward they made them see the vile and filthy things of hell, and told them that these were there because they believe in nature. From seeing these things, the satans were at first convinced that there is a God and that He created nature; but as they descended, the love of evil returned and closed their understanding from above; and when this was closed they believed as before, that all things are nature's, and nothing God's (n. 77).

XI.

A type of the creation of the universe was shown me, to the life, by angels. I was conducted into heaven; and it was given me to see there all things of the animal kingdom, of the vegetable kingdom, and of the mineral kingdom, similar in all respects to the objects of those kingdoms in the natural world. And then they said, "All these things are created in a moment by God; and they continue to exist as long as the angels are, as to thought, in the state of love and faith;" also that this instantaneous creation evidently testifies the creation of similar things, yes, and similar creation, in the natural world, with the sole difference that natural things invest the spiritual, and that this clothing was provided by God for the sake of the generative processes of one from another, by which creation is perpetuated. Consequently, that the creation of the universe was effected in a manner similar to that in which it is effected every moment in heaven. But, however, all the noxious and hideous things in the three kingdoms of nature (and these are enumerated), were not created by God, but had their rise together with hell (n. 78).

XII.

In a conversation concerning the creation of the universe, with some who in the world were celebrated for erudition, speaking from the same ideas which they before had cherished, one of them said that nature created itself; another, that nature gathered its elements into vortexes, and that by the collision of these the earth was formed; and a third, that the origin of all things was chaos,

which in extent had equalled a great part of the universe; and that first there burst forth therefrom the purest things, of which the sun and stars were formed; and afterwards those less pure, from which originated the atmospheres; and at last the grosser matters, from which originated the terraqueous globe. To the question, "Whence come human souls?" they answered, that the ether gathered itself into little individual spheres, and that these infuse themselves into those who are about to be born, and make their souls; and that after death these fly away to their former company in the ether, and afterward return into others according to the doctrine of metempsychosis of the ancients. After this a certain priest, by solid arguments in favor of the creation of the universe by God, showed all the things which they had said to be an absurd medley, and put them to shame. But still they held to their former delusions (n. 79).

XIII.

A conversation with a certain satan concerning God, concerning the angelic heaven, and concerning religion; who, not knowing that he was not still in the former world, said that God is the universe, and that the angelic heaven is the atmospheric firmament, and that religion is but a charm for the common people, besides other follies. But when it was brought to his remembrance that he was then living after death, and that he formerly did not believe in that life, for the moment he confessed that he was insane; but as soon as he turned and went away, he was as crazy as before (n. 80).

XIV.

I saw by night an *ignis fatuus*, often called a dragon, falling to the earth. I observed the place where it fell; the ground there was sulphurous, mixed with iron dust. And looking there in the morning, I saw two tents; and just then a spirit falling from heaven. I went to him and asked why he fell down from heaven. He replied that he was cast down by the angels of Michael, for saying that God the Father and His Son are two, and not one. He also said that the whole angelic heaven believes that God the Father and His Son are one, as soul and body are one, and that they confirm this by many things from the Word and moreover from reason, urging that the soul of a son is from the father only, and that this is a likeness of the father, and that from it there is a likeness in the body. And he added, that he indeed confessed in heaven, as before on earth, that God is one; but because the confession of the mouth and the thought of the mind disagreed in regard to this, they said in heaven that he did not believe in any God, because the confession and the thought dissipate each other; and he said that this was the cause of his being cast down. Returning the next day to the same place, I saw two statues composed of the same sort of powder, which was a mixture of sulphur and iron, in place of the two tents. One of these represented the faith and the other the charity of the church of the present day, both beautifully clothed; but the garments were induced by fantasies. And because they were of that powder, when rain descended from heaven both of them began to bubble and to burn (n. 110).

XV.

In the spiritual world it is not lawful for one to speak except what he thinks; if he does, the hypocrisy is distinctly manifest to the ear. In hell, therefore, no one can name *Jesus*, because Jesus signifies salvation (*salus*). In this way there was a trial by experiment to ascertain how many in the Christian world at this day believe that Christ even as to His Human is God. When, therefore, many clergymen and laymen had assembled, it was proposed to them to say *Divine Human;* but hardly any were able to draw forth from the thought these two words at once, and so to utter them. It was proved in their presence by many things out of the Word, that the Lord even as to His Human was God (as by those found in Matt. xxviii. 18; John i. 1, 2, 14; xvii. 2; Col. ii. 9; 1 John v. 20; and in other places also); still they were not able to enunciate the words Divine Human; and, what seemed surprising, neither were the Evangelical able to do this, although their orthodoxy teaches that in Christ God is Man and Man is God; and still more, neither could the monks, though they most devoutly adore the Body of Christ in the Eucharist. It was ascertained from this, that Christians at the present day for the most part are interiorly either Arians or Socinians; and that these, if they adore Christ as God, are hypocrites (n. 111).

XVI.

An altercation concerning a little book entitled, "A Brief Exposition of the Doctrine of the New Church," published by me at Amsterdam; and especially concerning this therein, that not God the Father, but the Lord God the Redeemer is to be approached and adored. It was argued that still it is said in the Lord's Prayer, *Our Father, Who art in the heavens, hallowed be Thy name; Thy kingdom come;* and that consequently God the Father is to be approached. I was summoned to end this strife; and I then demonstrated that God the Father cannot be approached in His Divine, but in His Human; and inasmuch as the Divine and Human are in Him one Person, that the Lord is that Father; this also was confirmed from the Word; both from the Word of the Old Testament, where the Son of God is called Father of Eternity, and in many places called Jehovah the Redeemer, Jehovah our Righteousness, and the God of Israel, and from many passages of the Word of the New Testament; and thus that when the Lord the Redeemer is approached, the Father is approached; and that then His name is hallowed, and His kingdom comes. With much beside (n. 112).

XVII.

I saw an army on red and black horses, with the faces of the riders turned to the horses' tails, and with the hinder part of the head turned towards the horses' heads; they were crying out for battle against those who were riding on white horses. This ridiculous army was from the place called Armageddon (Apoc. xvi. 16), and consisted of those who in youth had become imbued with the dogmas relating to justification by faith alone, and who afterwards, on being promoted to eminent offices, rejected all things belonging to faith and religion

from the internals of their minds to the externals of their bodies, where at last they disappeared. A description of those who were seen in Armageddon. It was heard that they desired to meet and contend with the angels of Michael; this was permitted, but at some distance from that place. The disputation was concerning the meaning of these words in the Lord's Prayer: *Our Father, Who art in heaven, hallowed be Thy name; Thy kingdom come.* It was then said by the angels of Michael that the Lord the Redeemer and Saviour is Father to all in the heavens; since He taught, that the Father and He are one; that the Father is in Him, and He in the Father; and that he that seeth Him seeth the Father; that all things of the Father are in Him; also, that it is the will of the Father that they should believe in the Son, and that those who believe not the Son shall not see life, but that the wrath of God will abide on them; also, that He has all power in heaven and in earth; and that He has power over all flesh; and moreover, that no one has seen or can see God the Father, except the Son alone Who is in the bosom of the Father; and more besides. After this combat, some of the vanquished Armageddons were cast into the abyss mentioned Apoc. ix., and some of them were sent forth into a desert (n. 113).

XVIII.

That I was in a temple, in which there were no windows, but a large opening in the roof, and that those assembled there conversed together about *Redemption*, saying unanimously that redemption was made by the passion of the cross. But when they were engaged in that conversation, a black cloud covered the opening in the roof, whence it became dark in the temple; but a little afterwards that cloud was dispersed by angels descending from heaven, who then sent down one of their number into the temple to instruct them about redemption. He said that the passion of the cross was not redemption, but that redemption was the subjugation of the hells, the establishment of order in the heavens, and thus the restitution of all things which were in disorder both in the spiritual world and in the natural world; and that without it no flesh could have been saved. And concerning the passion of the cross he said, that by it was completed the inmost unition with the Father; and that when it is taken for redemption, many things unworthy of God, yes, unfit to be spoken, follow as consequences; as that He passed sentence of condemnation upon the whole human race, and that the Son took it upon Himself, and that thus He propitiated the Father, and by intercession brought Him back to His Divine essence, which is love and mercy; besides many other things, which it is scandalous to attribute to God (n. 134).

XIX.

That the Sun of the spiritual world was seen, in which Jehovah God is in His Human: and then this was heard from heaven, that God is One. But when this descended into the world of spirits it was turned according to the forms of the minds there, and at length into [a confession of] three Gods; which also one there confirmed by this reasoning: That there is one who created all things, another who redeemed all, and a third who operates all things; also that there

is one who imputes, another who mediates, and a third who inscribes, and thus plants faith in man, by which he justifies him. But because the faith of three Gods had perverted the whole Christian church, from the perception given, I disclosed to them what with the one God is meant by Mediation, Intercession, Propitiation, and Expiation; namely, that these four are attributes of the Human of Jehovah God; that because Jehovah God without the Human cannot approach man, nor be approached by man, *Mediation* signifies that the Human is the intermediate; that *Intercession* signifies that it mediates perpetually; that *Propitiation* signifies that an approach is kindly opened for every man to God; and that *Expiation* signifies that this is also for sinners; and all these through the Human (n. 135).

XX.

That I entered into a gymnasium, where the question was discussed how that is to be understood which is said concerning the Son of God, that HE SITS AT THE RIGHT HAND OF THE FATHER. Concerning this there were various opinions; yet it was the opinion of all that the Son actually sits thus; but they were debating why it was so. Then some supposed that it was done on account of redemption; some that it was from love; some, that He might be a counsellor; some, that He might have honor from the angels; some, because it was given Him to reign instead of the Father; some, that His right ear may hear those for whom He intercedes. They further debated whether the Son of God from eternity sits thus, or whether the Son of God born in the world. Having heard these things, I raised my hand, requesting that I might be permitted to say something, and to tell what is meant by sitting at the right hand of God. And I said that the omnipotence of God, by means of the Human which He assumed, is meant; for by means of this He wrought redemption, that is, subjugated the hells, created a new angelic heaven, and established a new church. That this is meant by sitting at the right hand, I confirmed from the Word, in which power is signified by the right hand; and afterwards it was confirmed from heaven, by the appearance of a right hand over them, from the power of which and the terror therefrom, they all became almost lifeless (n. 136).

XXI.

I was conducted in the spiritual world to a certain council at which were assembled those celebrated persons who lived before the Nicene council, and were called Apostolic Fathers; also men renowned in the ages that followed after that council; and I saw that some of the latter appeared with beardless chin, and in curled wigs of women's hair; but all the former with bearded chin, and in natural hair. Before them stood a man, the judge and critic of the writings of this age, who commenced by a certain lamentation, saying, "A man from the laity has risen up, who has dragged down our faith out of its sanctuary, which yet is a star shining day and night before us; but this is done because that man is blind in the mysteries of that faith, and does not see in it the righteousness of Christ, and thus not the wonderful things of its justification; when yet that faith is in three Divine Persons, and thus in the whole God; and because he has transferred his faith to the Second Person, and not to this, but to

His Human, it cannot be otherwise than that naturalism should spring therefrom." Those who lived after the Nicene council favored his speech, saying, that it is impossible that there should be any other faith, and from any other source. But the Apostolic Fathers, who lived before that age, being indignant, related many things which are said in heaven concerning the Nicene and Athanasian faith, which may be seen [in the text]. But because the president of the council was consociated as to the spirit with the writer in Leipsic, I addressed him, and demonstrated from the Word that Christ, also as to the Human, is God; and also from the dogmatic book of the Evangelical called "Formula Concordiæ," *That in Christ God is Man, and Man God;* as also that the Augsburg Confession very highly approves of the worship of Him; besides other things; at which he was silent, and turned himself away. Afterwards I spoke with a certain spirit who was consociated with an eminent man in Gottenburg, who defiled the worship of the Lord with a still greater reproach. But at length both of the scandals were declared to be lies craftily invented to turn away men's wills, and deter them from the holy worship of the Lord (n. 137.)

XXII.

There appeared a smoke ascending from the lower earth, and it was said that smokes are nothing else than falsities collected together. And then some angels had a desire of exploring what the falsities were, which thus smoked; and they descended, and found four companies of spirits, two of which were of the learned and unlearned of the clergy, and two of the learned and unlearned of the laity, who all were proving to each other that an invisible God is to be worshipped, and that the worshippers then have holiness and are heard; otherwise if a visible God should be worshipped. Holiness and a hearing from an invisible God they confirmed by various things; and it was made known that therefore they acknowledge three Gods from eternity, who are invisible. But it was shown, that the worship of an invisible God, and still more of three invisible ones, is no worship. To confirm this, Socinus and Arius with some of their followers, who all had worshipped an invisible Divinity, were brought forth from below; who, when they spoke from the natural or external mind, said that there is a God, although He is invisible; but when their external mind was shut and the internal was opened, and they were forced to make their confession concerning God, from this they said, "What is God? We have not seen His shape, nor heard His voice. What then is God, but a thing of reasoning, or nature?" But they were instructed that it had pleased God to descend and assume the Human, that they might see His shape, and hear His voice. But this was said to them in vain (n. 159).

XXIII.

First concerning the stars in the natural world; that perhaps they were of the same number as the angelic societies in heaven, since every society there sometimes shines as a star. Afterwards, I spoke with the angels concerning a certain way, which appears crowded with innumerable spirits, and that it is the way by which all who depart out of the natural world pass into the spirit-

ual world. To that way I went in company with angels; and we called from that way twelve men, and asked what they believed concerning heaven and hell, and concerning a life after death; and because they were recently from the world, and did not know that they were not still in the natural world, they answered from the idea which they brought with them. *The First*, That all who live morally come into heaven; and that no one comes into hell, because all live morally. *The Second*, That God governs heaven, and the devil hell; and because they are opposite, one calls good what the other calls evil; and that the man who is a dissembler, because he stands on the side of both, can live equally under the dominion of one and of the other. *The Third*, That there is no heaven and no hell. Who has come thence and told? *The Fourth*, That no one could return thence and tell, because man when he dies is either a spectre or wind. *The Fifth*, That we must wait till the day of the last judgment, and then they will tell, and you will know all about it. But when he said this, he laughed in his heart. *The Sixth*, "How can the soul of man, which is only wind, re-enter its body eaten up by worms, and be clothed with a skeleton either burnt up or reduced to dust?" *The Seventh*, That men no more live after death than beasts and birds. Are not these equally rational? *The Eighth*, "I believe there is a heaven, but I do not believe there is a hell, because God is almighty, and is able to save all." *The Ninth*, That God, because He is gracious, cannot send any one to eternal fire. *The Tenth*, That no one can come into hell, because God sent His Son, Who has made expiation for all, and taken away the sins of all. What can the devil do against that? *The Eleventh*, who was a priest, That those only are saved, who have obtained faith, and that election is according to the will of the Almighty. *The Twelfth*, who was a politician, "I do not say any thing about heaven and hell; but let the priests preach about them, that the minds of the common people may be kept bound by an invisible bond to the laws and rulers." On hearing these things, the angels were astonished; but they waked them up by instructing them that they were now living after death; and they introduced them into heaven, but they did not stay there long, because it was found that they were merely natural, and that from this the hinder part of their heads was excavated; concerning which excavation and the cause of it, something is lastly said (n. 160).

XXIV.

That there was heard a sound as of a mill, and that, following the sound, I saw a house full of chinks, into which there was an entrance opening under ground, and in it a man collecting from the Word and books many things concerning JUSTIFICATION BY FAITH ALONE; and that scribes at his side were writing his collections upon paper; and to the question what he was now collecting, he said, "This, that God the Father receded from grace towards the human race, and that He therefore sent the Son to make expiation and propitiation." To which I answered, that this is contrary to Scripture and contrary to reason, that God could recede from grace; thus He would also recede from His essence, and thus would not be God. And when I demonstrated this even to conviction, he grew warm, and commanded the scribes to cast me out. But when I went out of my own accord, he threw after me the book which his hand happened to seize; and that book was the Word (n. 161).

XXV.

It was disputed among spirits whether any one can see any genuine truth in the Word unless he goes immediately to the Lord Who is the Word itself. But because there were those who contradicted, an experiment was made; and then those who went to God the Father, did not see any truth; but all who went to the Lord saw. During this disputation, some spirits ascended out of the abyss, of which Apoc. ix., where they discuss the mysteries of justification by faith alone, saying that they go to God the Father and see their mysteries in clear light. But it was answered that they see them in fatuous light, and that they have not even a single truth; at which being indignant, they brought forth from the Word many things which were true; but it was said to them that they were true in themselves, but falsified in them. That it was so was proved by their being led into a house where there was a table upon which light from heaven flowed directly; and it was said to them that they should write those truths which they had brought forth from the Word upon paper, and lay it upon that table; which being done, that paper on which the truths were written shone like a star; but when they came up and fixed their eyes upon it, the paper appeared blackened as by soot. And afterwards they were led to another similar table, upon which lay the Word encircled with a rainbow; and when a certain champion of the doctrine of faith alone touched this with his hand, an explosion was made as from a gun, and he was cast into a corner of the room, and lay as dead for half an hour. From these things they were convinced that all the truths which were with them from the Word, were true in themselves, but falsified in them (n. 162).

XXVI.

There are climates in the spiritual world, as in the natural world; thus also there are northern zones where are snow and ice. Once being brought thither in spirit, I entered a temple then covered over with snow, illuminated within by lamps, where behind the altar there was seen a table, upon which was written this, THE DIVINE TRINITY, FATHER, SON, AND HOLY GHOST, WHO ESSENTIALLY ARE ONE, BUT PERSONALLY THREE. And I heard a priest preaching about four mysteries of faith, respecting which the understanding is to be kept under the obedience of faith, which may be seen [in the text]. After the discourse, the hearers thanked the priest for his sermon so full of wisdom. But when I asked them whether they understood any thing, they answered, "We took it all in with full ears; why do you ask whether we understood? Is not the understanding stupefied in such things?" To this the priest who was present added, "Because you have heard and have not understood, you are blessed, since thence is salvation for you," &c. (n. 185).

XXVII.

THE HUMAN MIND is distinguished into three regions, like the heaven in which angels are; and things of theology with those who love truths because they are truths reside in the highest region of the mind; and under them, in

the middle region, morals; but under these, political things; and the various sciences make the door. But matters of theology with those who do not love truths have their seat in the lowest region, and mingle themselves there with man's own things, and thus with the fallacies of the senses; and thence it is that some cannot perceive theological things at all (n. 186).

XXVIII.

I was brought to a place where were those who are meant by THE FALSE PROPHET in the Apocalypse; and by those there I was invited to see their temple. I followed and saw in it the image of a woman clothed in a scarlet robe, holding in her right hand a golden coin, and in her left a chain of pearls; but these things were induced by fantasy. But when the interiors of the mind were opened by the Lord, instead of the temple there was seen a house full of chinks; and instead of the woman there was seen a beast, such as is described, Apoc. xiii. 2; and under the floor there was a quagmire, in which lay the Word, deeply concealed. But presently the east wind blew, the temple was carried away, and the quagmire dried up, and the Word appeared; and then, by the light from heaven, there appeared there a TABERNACLE like that of Abraham when the three angels came and told him concerning Isaac, who was to be born; and afterwards, light being sent forth from the second heaven, instead of the tabernacle there appeared a TEMPLE similar to that of Jerusalem; and after this a light shone upon it from the third heaven, and then the temple disappeared, and there was seen THE LORD ALONE, standing upon the foundation stone where the Word was. But because overpowering sanctity then filled their minds, this light was withdrawn, and instead of it, light from the second heaven was let in, from which the view of the temple returned, and within it that of the tabernacle (n. 187).

XXIX.

There was seen a magnificent palace, in which there was a temple, and in this seats were placed in three rows. In it there was a council convoked by the Lord, in which they deliberated concerning THE LORD THE SAVIOUR, and concerning the HOLY SPIRIT. When as many of the clergy were present as there were seats, they entered the council. And because they were consulting in relation to the Lord, the first proposition was, WHO ASSUMED THE HUMAN IN THE VIRGIN MARY? And then the angel standing at the table read before them what the angel Gabriel said to Mary: THE HOLY SPIRIT SHALL COME UPON THEE, AND THE POWER OF THE HIGHEST SHALL OVERSHADOW THEE; AND THE HOLY THING WHICH SHALL BE BORN OF THEE SHALL BE CALLED THE SON OF GOD, Luke i. 35; and also from Matt. i. 20, 25. And moreover many things from the prophets, that Jehovah Himself was about to come into the world, and that Jehovah Himself is called Saviour, Redeemer and Righteousness; from which it was concluded that Jehovah Himself assumed the Human. Another deliberation concerning the Lord, was, WHETHER THE FATHER AND THE LORD JESUS CHRIST ARE NOT THUS ONE, AS SOUL AND

BODY ARE ONE; and this was confirmed from many passages in the Word, and also from the general creed of the present church; from which it was concluded that the soul of the Lord was from God the Father, and hence that His Human is Divine; and that this is to be approached that the Father may be approached, since Jehovah God by it sent Himself into the world, and made Himself visible to the eyes of men, and thus also accessible. The third deliberation followed, which was concerning THE HOLY SPIRIT; and then first the idea concerning three divine persons from eternity was shaken off, and it was proved from the Word, that the Holy Divine, which is called the Holy Spirit, proceeds out of the Lord from the Father. At length, from what was deliberated in this council, this conclusion was made: That in the Lord the Saviour there is a Divine Trinity, which is, the Divine from which are all things which is called the Father, the Divine Human which is called the Son, and the proceeding Divine which is called the Holy Spirit; and that thus there is one God in the church. After the council was ended, splendid garments were given to those who sat in it, and they were conducted into the new heaven (n. 188).

XXX.

I saw in a certain stable great purses, in which there was silver in great abundance, and by them young men as guards; in the next room, modest virgins with a chaste wife; and also in another room, two little children; and at last a harlot and dead horses. And afterwards I was instructed what each of those things signified; and that by them was represented and described the Word, as it is in itself, and as it is at this day (n. 277).

XXXI.

Writing was seen, such as there is in the highest or third heaven, which consisted of inflected letters with little curves turning upwards; and it was said that the Hebrew letters in the most ancient time were somewhat similar to them, when they were more inflected than they are at this day; and that the letter *h*, which was added to the names of Abram and Sarai, signifies *infinite* and *eternal*. They explained before me the sense of some words in Psalms xxxii. 2, from the letters only or syllables there, which is, *That the Lord is merciful also to those who do evil* (n. 278).

XXXII.

Before the Israelitish Word there was a Word, the prophetical books of which were called *Enunciations*, and the historical, *the Wars of Jehovah;* and besides these, also one called the book of *Jasher;* which three also are named in our Word: and that ancient Word was in the land of Canaan, Syria, Mesopotamia, Arabia, Assyria, Chaldea, Egypt, Tyre, Sidon, and Nineveh; but because it was full of such correspondences as signify heavenly (*celestial*) and spiritual things remotely, which gave occasion to idolatries, of the Divine Providence this disappeared. I heard that Moses copied out of that Word the things which he related concerning the Creation, Adam and Eve, the Flood,

and concerning Noah, and his three sons, but no further. That that same Word is still reserved with the people in *Great Tartary*, and that they draw from it the precepts of their faith and life, was related to me in the spiritual world by the angels therefrom (n. 279).

XXXIII.

Those who are in the spiritual world cannot appear to those who are in the natural world, nor conversely; thus spirits and angels cannot appear to men, nor men to spirits and angels, on account of *the distinction between spiritual and natural;* or, what is the same, between substantial and material. It is from this origin that spirits and angels have altogether a different language, different writing, and also different thought, from what men have. That it is so, was made manifest by living experience, which was done by their entering by turns to their companions, and returning to me, and thus comparing. Thence it was discovered, that there is not even one word of spiritual language similar to any word of natural language; and that their writing consists of syllables, each of which involves a meaning pertaining to the subject; and that the ideas of their thought do not fall into the ideas of natural thought. The cause of these distinctions is, that spirits and angels are in principles, but men in derivatives; or that the former are in prior things from which as causes are posterior things, and men in posterior things from them. It was said that there is a similar distinction between the languages, writings, and thoughts, of the angels of the third heaven and those of the angels of the second (n. 280).

XXXIV.

Concerning THE STATE OF MEN AFTER DEATH, in general, and concerning the state of those who have confirmed themselves in falsities, in particular. Concerning all of these the following things were observed: 1. Men are most commonly resuscitated the third day after death, and then they do not know that they are not still living in the former world. 2. All flock into the world which is in the middle between heaven and hell, which is called the world of spirits. 3. There they are transferred into various societies, and thus are examined as to their quality. 4. There the good and believing are prepared for heaven, and the evil and unbelieving for hell. 5. After the preparation, which lasts some years a way is opened for the good to some society in heaven where they are to live for ever, but a way for the evil into hell; besides many more things. Afterwards hell is described as it is; and it is stated that there those are called satans who are in falsities from confirmation, and those are called devils who are in evils of life (n. 281).

XXXV.

From the lower earth, which is next above hell, I heard shouts, *O how just! O how learned! O how wise!* and because I wondered that there should be there also any just, learned, and wise, I descended, and first went to the place where they were crying, *O how just!* and I saw there, as it were, a tribunal, and in it unjust judges who could dexterously pervert the laws, and turn judg-

ments to the favor of any one whatever; and that thus their judgments were only arbitrary judgments; and when the sentences were carried out to the clients, then they cried a long way, *O how just!* Concerning these the angels afterwards said, that such cannot see any thing at all of what is just. After a while those judges were cast into hell, and their books were turned into playing-cards, and instead of judging, there was given to them the office of preparing paint, with which they daubed the faces of harlots, and thus turned them into beauties (n. 332).

XXXVI.

Afterwards, I went on to the place where the cry was, *O how learned!* and I saw a company of those who reasoned *whether a thing is or is not*, and did not think *that it is so;* and hence they stopped at the first step concerning any subject whatever; thus they only touched it from without, and did not enter: thus also they argue concerning God, whether there is a God. That I might know for certain whether they were such, I proposed to them the question, *Of what quality must the religion be by means of which man is saved?* They replied that, 1. It is to be discussed whether religion is any thing. 2. Whether one religion effects more than another. 3. Whether there is any eternal life, and thus whether there is any salvation. 4. Whether there are a heaven and a hell. And then they began to discuss the first, *Whether religion is any thing.* And they said that that needed so much investigation that it could not be finished in the space of a year; and one among them said, that it could not in the space of a hundred years; to which I replied that in the mean time they were without religion. But still they discussed this first point so artfully that the company standing by cried, *O how learned!* It was said to me by the angels, that such appear like carved images; and that afterwards they are sent out into deserts, where among themselves they prate and speak only vain things (n. 333).

XXXVII.

I went on further to the third company, where I heard the cry, *O how wise!* and I found that there were assembled those who cannot see whether truth is truth, but still can make whatever they please appear as truth, and hence are called *Confirmers.* That they were such, I observed also from various answers to propositions, as that they could make it true that faith is the all of the church, and afterwards that charity is the all of the church, and also that faith and charity together are the all of the church; and because they confirmed whichever of them they liked, and adorned them with appearances so that they shone like truths, therefore the by-standers cried, *O how wise!* Afterwards some ludicrous things, also, were proposed to them, that they might make them true; for they say that there is nothing true, except what man makes true. The ludicrous things were these: that light is darkness, and darkness light; and also that a crow is white, and not black; which two they made appear altogether as true: the confirmations of them may be seen in the text. It was told me by the angels that such do not possess even a grain of understanding, since all that is above the rational with them is shut up, while all below the rational is open; and this can confirm

whatever it likes, but cannot see any truth to be truth; wherefore, this is not the part of an intelligent man; but to be able to see that truth is truth and that falsity is falsity, and to confirm it, is the part of an intelligent man (n. 334).

XXXVIII.

I spoke with spirits, who, in the natural world, were renowned from their reputation for erudition, who then among themselves disputed about *connate ideas*, whether men have any, as beasts have; and then a certain angelic spirit thrust himself in and said, "You are disputing about goat's wool. Men have no connate ideas, neither have beasts." At which words all grew warm. But afterwards, opportunity of speaking being given, he spoke first concerning beasts, that they have no connate ideas: "the reason is, that they do not think, but only operate from instinct, which they have from their natural love, which makes something analogous to will with them, flows immediately into the senses of their body, and excites that which agrees with and favors the love; and yet ideas are predicable only of thought." That beasts have only sensation and no thought, he confirmed by various things, especially by the wonderful things which are known respecting spiders, bees, and silk-worms, saying, "Does a spider think in its little head, when it forms its web, that it is to be so woven for the sake of these uses or those? Does a bee think in its little head, From these flowers I will suck honey, and from these I will gather wax; out of this I will build little cells close to each other in the row, and in these I will put honey in abundance that it may be sufficient also for the winter? besides other things. Does the silk-worm think in its little head, Now I will betake myself to spinning silk, and when I have spun it, then I shall fly off and sport with my companions, and provide for myself a posterity?" besides similar things with beasts and birds. Concerning men he said, that every mother and nurse, and the father also, knows that new-born infants have no connate ideas, and that they have not any ideas before they have learned to think, and that then ideas rise up and are produced according to every quality of the thought which they had imbibed by instruction; and that this is the case because man has nothing else born with him but a faculty for knowing, understanding, and being wise, and an inclination for loving not only himself and the world, but also the neighbor and God. These things Leibnitz and Wolfius heard at a distance; and Leibnitz favored, but Wolfius did not (n. 335).

XXXIX.

Once a certain angelic spirit illustrated *what faith and charity are*, and what their conjunction effects. He illustrated it by comparison with light and heat, which meet together in a third; because the light in heaven in its essence is the truth of faith, and the heat there in its essence is the good of charity; therefore as light without heat, such as there is in the time of winter, strips the trees of leaves and fruits, so is faith without charity; and as light conjoined to heat, such as there is in the time of spring, vivifies all things, so is faith conjoined with charity (n. 385).

XL.

Two angels descended, one from the eastern heaven where they are in love, and the other from the southern heaven where they are in wisdom, and spoke concerning the essence of the heavens, whether it is love or wisdom; and they agreed that it is love and thence wisdom; consequently, that the heavens were created by God, from love by wisdom (n. 386).

XLI.

After that, I entered a garden, where I was led around by a certain spirit, and at length to a palace which was called *the Temple of Wisdom.* This was quadrangular, the walls of crystal, the roof of jasper, the substructure of various precious stones. And he said that no one could enter into it who did not believe that what he knows, understands, and in which he is wise, compared with that which he does not know and understand and in which he is not wise, is relatively so little that it is scarcely any thing. And because I believed this, it was given me to enter; and it was seen that the whole of it was constructed for a form of light. In that temple I related what I had lately heard from the two angels concerning love and wisdom; and they asked, "Did they not also speak concerning the third, which is use?" And they said that love and wisdom without use, are only ideal entities, but that in use they become real, and that it is similar with charity, faith, and good works (n. 387).

XLII.

One of the spirits of the dragon invited me to see the enjoyments of his love; and he led me to something like an amphitheatre, upon the benches of which sat satyrs and harlots. And then he said, "Now you will see our sport." And he opened a door, and let in, as it were, bullocks, rams, kids, and lambs; and presently through another door he let in lions, panthers, tigers, and wolves, which rushed upon the flock and tore and slaughtered them. But all those things which were seen were induced by fantasies. Having seen this I said to the dragon, "After a while you will see this theatre turned into a lake of fire and brimstone." The sport being finished, the dragon went out, attended by his satyrs and harlots, and saw a flock of sheep; from which he inferred that a city of the Jerusalemites was near by; on seeing which, he was seized with the desire of taking it, and casting out the inhabitants; but because it was surrounded with a wall, he planned to take it by stratagem. And then he sent one skilled in incantation, who being admitted spoke craftily with the citizens concerning faith and charity; especially as to which of them is the primary, and whether charity contributes any thing to salvation. But the dragon, enraged at the answer, went out and gathered together many of his crew, and began to besiege the city; but when he was endeavoring to reach and invade it, fire from heaven consumed them, according to what was foretold in the Apocalypse, xx. 8, 9 (n. 388).

XLIII.

Once there was a paper sent down from heaven, in which there was an exhortation that they should acknowledge the Lord the Saviour as the God of heaven and earth, according to His words (Matt. xxviii. 18). But two bishops who were there were consulted what should be done. They said that they should send the paper back to heaven from which it came; and when this was done, that society sunk down, but not very deep. The next day some ascended therefrom and told what lot they met with there, and also that there they went to the bishops and reproved them for their advice, and that they spoke many things concerning the state of the church at this day, and found fault with their doctrine concerning the Trinity, concerning justifying faith, concerning charity, and concerning other things which were of the orthodoxy of the bishops, and requested that they would desist from them, because they were contrary to the Word; but to no purpose. And because they called their faith dead and also diabolical, according to James in his Epistle, one of the bishops took off the mitre from his head, and laid it down upon the table, saying that he would not take it up again before he was avenged upon the scoffing of his faith. But then there appeared a monster coming up from below, similar to the beast described in the Apocalypse (xiii. 1, 2), which took up the mitre and carried it away (n. 389).

XLIV.

I went to a certain house where those who were assembled were arguing one with another, whether the good which a man does in the state of justification by faith is the good of religion or not. There was an agreement that by the good of religion is meant good which contributes to salvation. But their opinion prevailed who said that all the good that man does, contributes nothing to salvation; since no voluntary good of man can be conjoined with what is of free grace, because salvation is bestowed freely; that neither can any good from man be conjoined with Christ's merit by which alone salvation is given; that neither can the operation of man be conjoined with the operation of the Holy Spirit, that does all things without the help of man. From which it was concluded that good works, even in the state of justification by faith, contribute nothing to salvation; but faith alone. On hearing these things, two gentiles who stood at the door said to each other, "These people have no religion. Who does not know that to do good to the neighbor for God's sake, thus from God and with God, is religion?" (n. 390.)

XLV.

I heard the angels lamenting that there was such *spiritual destitution* at this day in the church that they know nothing more than that there are three Divine Persons from eternity, and that faith alone saves; and concerning the Lord, only the historical things; and that they are deeply ignorant of the things which are related in the Word concerning the Lord, His unity with the Father, His divinity and power. And they said that a certain angel was

sent down by them to see whether there was such destitution at this day among Christians; and that he asked a certain one what his religion was. He answered, that it was faith. And that then he asked him about redemption, regeneration, and salvation. He answered that they all were of faith; and also concerning charity that it is in faith; also, who can do good from himself? To whom afterwards the angel said, "You have answered like one who plays with one tone of a pipe: I hear only faith; but if you know nothing else but that, you know nothing." And then he led him to his companions in a desert, where there was not even grass. Besides more (n. 391).

XLVI.

That I saw five gymnasia surrounded with various light, and that with many others I entered into the first, which was seen in flame-like light. Many were assembled there, and the president proposed that they should declare their opinions concerning *Charity:* and after they had begun, the *first* said that his opinion was that charity was morality inspired by faith. The *second*, that it was piety inspired by piteousness. The *third*, that it was to do good to every one, both good and bad. The *fourth*, that it was in every way to serve one's relatives and friends. The *fifth*, that it was to give alms to the poor and to help the needy. The *sixth*, that it was to build hospitals, infirmaries, and orphans' homes. The *seventh*, that it was to endow temples and to do good to their ministers. The *eighth*, that it was the old Christian brotherhood. The *ninth*, that it was to forgive every one his trespasses. Each of them advanced ample confirmations of his opinion: these cannot be adduced because they are many; they may therefore be seen in the RELATION itself. After this there was given to me, also, an opportunity of expressing my opinion; and I said that charity was to act from the love of justice with judgment, in every work and office, but from love from no other source than the Lord the Saviour; and after this was demonstrated, I added that all those things which were said before by the nine celebrated men concerning charity, were excellent examples of charity when done from justice with judgment; and because justice and judgment are from no other source than the Lord the Saviour, they are to be done by man from Him. This was approved by most of them in the internal man, but not as yet in the external (n. 459).

XLVII.

At a distance there was heard something like the gnashing of teeth, and mingled with this a kind of knocking; and I went toward the sounds, and saw a small house built of reeds plastered together; and instead of the gnashing of teeth, and the sound of knocking, I heard within, in the little house, altercations about faith and charity, which of them was the essential of the church. And those who were for faith brought forward their arguments, saying that faith was spiritual because from God, but charity natural because from man. On the other hand, those who were for charity said that charity was spiritual, and faith was natural unless conjoined to charity. To these things a certain *syncretist* wishing to settle the dispute offered an addition, confirming that faith was

spiritual and charity only natural. But it was said that moral life was of two kinds, spiritual and natural, and that in the man who lives from the Lord it is spiritual-moral but in the man who does not live from the Lord it is natural-moral, such as is given with the evil and sometimes with the spirits in hell (n. 460).

XLVIII.

In spirit I was brought into a certain garden in the southern quarter, and saw some sitting there under a laurel, eating figs. I asked them how they understood that man can do good from God, and nevertheless still as from himself. And they answered that God works good inwardly in man; but if man does it from his own will and from his own understanding, he defiles it so that it is no longer good. But to this I said that man is only an organ of life, and that if he believes in the Lord, he may do good out of himself from Him; but if he does not believe in the Lord, and still more, if he does not believe in any God, he may do good out of himself from hell; and further, that the Lord has given to man free-will in doing from the one or from the other. That the Lord has given this freedom was confirmed from the Word, in that He commanded man to love God and the neighbor, to produce the goods of charity as a tree produces fruits, and to do His commandments that he may be saved, and that every one would be judged according to his deeds; and that all these things would not have been commanded if man could not do good out of himself from God. After these things were said, I gave them branchlets from a vine, and the shoots in their hands put forth grapes. And more beside (n. 461).

XLIX.

That I saw a magnificent *Dock*, and in it vessels large and small, and upon the decks, boys and girls, who were waiting for tortoises to rise up out of the sea; and when they emerged, I saw that they had two heads: one, which at pleasure they drew back into the shell of the body, and another which appeared in form as a man, and from this they spoke with the boys and girls; and these on account of their elegant discourses caressed them and also gave them presents. When these things had been seen, it was explained by an angel what they signified; namely, that there are men in the world, and thence as many spirits after death, who say that God does not see any thing that is thought and done by those who have acquired faith, but only looks at the faith, which He has hid in the interiors of their minds; and that those same persons, before the congregations in temples, bring forth holy things from the Word altogether as others, but these from the greater head which appears as a man, in which they then insert the little one, or draw it into the body. The same persons afterwards were seen in the air in a vessel flying with seven sails, and those in it in laurels and in purple garments, crying that they were the chief of the wise of all the clergy; but the things seen were images of pride flowing from the ideas of their mind. And when they were upon the earth I spoke with them, first from reason and afterwards from the Sacred Scripture; and by many things I demonstrated that their doctrine was unsound, and, because contrary to the Sacred Scripture, from hell; but the arguments by which I demonstrated this cannot

be transferred hither, on account of their prolixity; they may be therefore seen in the RELATION itself. Also, that afterwards they were seen in a sandy place, in garments of rags, and girt about the loins with network (as it were with fishers' nets), through which their nakedness appeared; and at last they were sent down into a society bordering on the Machiavelians (n. 462.)

L.

An assembly was called together which sat in a round temple. There were altars at the sides, by which the members of the assembly sat, but there was no primate there; wherefore each one of himself rushed forth into the midst, and spoke out the feelings of his mind. And there was begun a discourse concerning *Free-will in spiritual things*. And the *first*, rushing forth, cried that man had no more free-will in those things than Lot's wife when turned into a statue of salt. The *second*, that he had no more than a beast or a dog. The *third*, that he had no more than a mole, or than a bird of night in the daytime. The *fourth*, that if man had free-will in spiritual things, he would become a maniac and believe himself to be as a God who can regenerate and save himself. The *fifth*, read from the book of the Evangelical, called "Formula Concordiæ," that man has no more free-will in spiritual things than a stock or a stone, and that he has no ability at all concerning those things, to understand, think, will, and not even to apply and accommodate himself to receive what is spiritual; besides other things, of which above, n. 464. After these things were said, there was also given me an opportunity of speaking; and I said, "What else is man, without free-will in spiritual things, than a brute? And without it, to what purpose are all theological things?" But to this they replied, "Read our theology, and you will not find therein any thing spiritual, and you will find that this is so concealed within that not even a shadow of it appears. Wherefore, read what our theology teaches concerning justification, that is concerning the remission of sins, regeneration, sanctification, and salvation; you will not see there any thing spiritual because they flow-in through faith, without any consciousness on man's part. It has also removed charity far from what is spiritual, and repentance also from contact with it. And besides, as to redemption, it attributes to God purely natural human properties, as that He included the human race under universal damnation; that the Son took that upon Himself, and that thus He propitiated the Father; and what else are intercession and mediation with the Father? From these things it is evident that in all our theology there is nothing spiritual, and not even what is rational, but merely what is natural below them." But then suddenly a thunderbolt was heard from heaven, and the members of the assembly being terrified by this, rushed forth, and each one fled to his own home (n. 503).

LI.

I spoke with two spirits, one of whom loved what is good and true, and the other what is evil and false; and I found that both enjoyed a similar faculty of thinking rationally. But when he who loved what is evil and false was left to himself, I saw, as it were, smoke that ascended from hell and extinguished the

lucidity which was above his memory; but when he who loved what is good and true was left to himself, I saw that, as it were, a gentle flame descended from heaven and illuminated the region of his mind above the memory, and thence also the things that were below it. Afterwards I spoke with him who loved what is evil and false concerning *Free-will in spiritual things;* and at the mere mention of it he grew warm, and cried that no one can move his foot or hand to do any spiritual good, or his tongue and mouth to speak any spiritual truth, and thus that he cannot even apply and accommodate himself to receive any such thing. "Is not man in such things dead, and merely passive? How can what is dead and merely passive do good and speak truth of itself? Does not our church also say so?" But the other, who loved what is good and true, spoke thus concerning free-will in spiritual things: "What would the whole Word be without it? And what the church, what religion, what the worship of God, thus what the ministry, without it? And from the light of my understanding, I know that man without that spiritual freedom would not be man but a beast; for that he is man, and not a beast, is from that freedom; and moreover, that man without free-will in spiritual things would not have life after death, thus not eternal life, because not any conjunction with God; wherefore, to deny it is the part of those who are insane in spiritual things." Afterwards there was seen, as it were, a fiery serpent upon a tree, which reached fruit therefrom to him who denied free-will in spiritual things; which being eaten, there appeared smoke ascending from hell, which extinguished the higher part of his rational mind as to light [*lumen*] (n. 504).

LII.

There was heard a grating noise as of two mill-stones grinding on each other; and I went up to where the sound began and saw a house in which were many little cells, in which the learned of this age were sitting and confirming justification by faith alone; and going up to one, I asked what he was now studying. He answered, "Concerning *the Act of Justification* which is the head of all things of doctrine in our orthodoxy." And I asked whether he knew any sign to tell when justifying faith enters, and when it has entered. And he said, that this was done passively, and not actively. To which I replied, "If you take away what is active in it, you also take away receptivity; and thus that act would be only something purely ideal, which is called a thing of reasoning, and thus nothing more than the statue Lot's wife, tinkling from mere salt when scratched with a scribe's pen or his finger nail." The man growing warm took a candlestick, to throw it at me; but the light being then extinguished he threw it at his companion (n. 505).

LIII.

There were seen two flocks, one of goats and the other of sheep; but when they were viewed closely, instead of goats and sheep, men were seen; and it was perceived that the flock of goats consisted of those who make faith alone saving, and the flock of sheep, of those who make charity and at the same time faith. To the inquiry why they were there, those who were seen as goats said

that they were sitting as a council, since it was disclosed to them that the saying of Paul, *that man is justified by faith without the works of the law*, Rom. iii. 28, is not rightly understood; since by *faith* there, is not meant the faith of this day, but faith in the Lord the Saviour; and by *the works of the law* are not meant the works of the law of the decalogue, but the works of the Mosaic law which were rituals; which also was demonstrated. And they said that they concluded that faith produces good works as a tree produces fruit. Those who constituted the flock of sheep favored them; but then an angel, standing between the two flocks, cried to the flock of sheep, "Do not listen, because they have not receded from their former faith." And he divided the flock of goats into two, and said to those on the left hand, "Join yourselves to the goats; but I tell you beforehand that a wolf is about to come which will seize them and you with them." But then inquiry was made how they understood that faith produces good works as a tree produces fruit; and it was found that their perception concerning the conjunction of faith and charity was altogether different from that comparison, and thus that it was a fallacious mode of speaking. When these things were understood, the flocks of sheep reunited themselves into one as before, to which some of the goats joined themselves, confessing that charity is the essence of faith, and that thus faith separate from it is only natural, but conjoined to it it becomes spiritual (n. 506).

LIV.

A discourse with angels concerning the three loves, which are universal, and thence with every man; which are *the Love of the neighbor, or the Love of uses*, which in itself is spiritual; *the Love of the world, or the Love of possessing wealth*, which in itself is material; and *the Love of self, or the Love of ruling over others*, which in itself is corporeal; and that when those three loves are rightly subordinated with man, he is truly man; and that they are rightly subordinated when the love of the neighbor makes the head, the love of the world the body, and the love of self the feet: it is altogether otherwise when their seat with man is contrary to order. And it was shown what man is in quality when the love of the world makes the head, and what he is when the love of self; that then he is an inverted man; as to the interiors of his mind a wild beast, and as to its exteriors and thence of the body, a stage-player. After this there was seen a certain devil ascending from below, having a dark face with a white circle around the head; and he said that he was *Lucifer*, although he was not; and that, in his internals, he was a devil, but in his externals an angel of light: and he told that in externals he was moral among the moral, rational among the rational, yes, spiritual among the spiritual; and that when he was in the world he preached; and that then he uttered imprecations against evil doers of every kind, and that thence he was called *Son of the morning;* and, what he himself wondered at, that when he was in the pulpit he perceived no otherwise than that it was as he spoke; but otherwise when he was out of the temple. He said the reason was, that in the temple he was in his externals and then in the understanding only, but out of the temple in his internals and then in the will; and thus that the understanding elevated him into heaven,

but the will draws him down into hell; but that the will prevails over the understanding, because the former disposes the latter at its beck and nod. After this the devil who pretended to be Lucifer slipped down into hell (n. 507).

LV.

There was seen a round * temple, the roof of which was crown-shaped, the walls continuous windows of crystal, the gate of a pearly substance: in it there was a pulpit, on which was the Word encompassed with a sphere of light. In the middle of the temple was the shrine, before which was a veil, but lifted now, where stood a cherub with a sword vibrating in his hand. After these things were seen, it was explained before me what they each signified; which may be seen. Above the gate there was this writing, *Now it is lawful;* which signified, that now it is lawful to enter intellectually into the mysteries of faith; and it was given me to perceive that it was very dangerous to enter with the understanding into dogmas of faith which are from one's own intelligence and thence in falsities, and still more to confirm them from the Word; and that, therefore, by the Divine Providence the Word was taken away from the Roman Catholics, and that with Protestants it is shut up by their dogma that the understanding is to be kept under obedience to their faith. But because the dogmas which are of the New Church are all from the Word, that into them it is lawful to enter with the understanding, because they are continuous truths from the Word, which also shine before the understanding. This was what is meant by the writing above the gate, *Now it is lawful*, and by the circumstance that the veil of the shrine was lifted, within which there stood a cherub. After this there was brought to me a paper from an infant who was an angel in the third heaven, on which was written, *Enter hereafter into the mysteries of the Word which has been heretofore shut up; for its several truths are so many mirrors of the Lord* (n. 508).

LVI.

I was seized with a grievous disease, from the smoke which came in from the Jerusalem which is called Sodom and Egypt, Apoc. xi. 8; and I was seen by those who were in that city as dead; and they said one to another that I was not worthy of burial, just as it is said concerning the two witnesses in the same chapter in the Apocalypse; and meanwhile I heard blasphemies in abundance from the citizens, on account of my having preached repentance, and faith in the Lord Jesus Christ. But because judgment came upon them, I saw that that whole city fell down and was overflowed with waters; and afterwards that they were running about among the heaps of stones, and lamenting on account of their lot; when yet they believed that, by the faith of their church, they were born again and thus righteous. But it was said to them that they were any thing else than such, since they had never performed any actual repentance; and that therefore they did not know one damnable evil with them. Afterwards it was said to them from heaven, that faith in the Lord and repentance are the

* In the RELATION, n. 508, we read *square*.

two means of regeneration and salvation; and that this was very well known from the Word, and moreover, from the decalogue, baptism, and the holy supper; concerning which see the RELATION (n. 567).

LVII.

All who after death come into the spiritual world, at first are kept in externals, in which they were in the natural world; and because most while they are in externals live morally, frequent temples, and pray to God, they believe that they shall certainly come into heaven; but they are instructed that every man after death successively puts off the external man, and the internal man is opened, and then the man is known, as he is in himself, since man is man from the will and understanding, and not merely from action and speech; and that thence it is that man can in externals appear as a sheep, although in internals he is as a wolf; and that he is such in his internal man, unless he explores the evils of his will and thence of the intention, and repents of them; besides more (n. 568).

LVIII.

Every love breathes forth enjoyment, but *the enjoyments from loves* are but little felt in the natural world, but manifestly in the spiritual world; and in this they are sometimes turned into odors; then also it is perceived of what quality the enjoyments are, and of what love; and the enjoyments from the love of good, such as are in the heavens, are perceived as fragrances in gardens and flower-beds; and on the other hand, the enjoyments from the love of evil, such as are in hell, as the pungent and fetid smells from stagnant waters and from cesspools; and because they are so opposite, the devils are tortured when they are sensible of any sweet odor from heaven, and on the other hand the angels are tortured when they are sensible of any ill-smelling odors from hell. That it is so, was confirmed by two examples. This is why the oil of anointing was prepared from fragrant things, and why it is said concerning Jehovah that He smelled a sweet savor from the burnt-offerings; and on the other hand, why it was commanded the sons of Israel that they should carry unclean things out of their camp, and that they should bury their excrements; for their camp represented heaven, and the desert outside of it represented hell (n. 569).

LIX.

A certain novitiate spirit, who in the world meditated much concerning heaven and hell, desired to know what is the quality of the one and the other; and it was said to him from heaven, *Inquire what enjoyment is, and you will know.* Wherefore going away he inquired, but among spirits merely natural in vain. But he was led to three companies in order; to one where they explored ends, and thence were called wisdoms; to another where they investigated causes, and thence were called intelligences; and to a third where they examined effects, and thence were called knowledges; and by them he was instructed that every angel, spirit, and man has life from the enjoyment of his love; and that the will and thought cannot move at all, except from the enjoyment in some

love; and that this is to every one that which is called good. And, moreover, that the enjoyment of heaven is the enjoyment of doing good, and that the enjoyment of hell is the enjoyment of doing evil. That he might be further instructed, a devil providentially ascended, and in his presence described the enjoyments of hell, that they were the enjoyments of revenging, of committing whoredom, of defrauding, and of blaspheming; and that those things when they are perceived there as odors, are perceived as balsams; whence he called them the delights of their nostrils (n. 570).

LX.

There was seen a company of spirits praying to God that He would send angels to instruct them concerning various things which are of faith, because in most things they hesitated, since churches so differ one from another, and all their ministers say, *Believe us; we are the ministers of God, and we know.* And there appeared angels, whom they questioned respecting charity and faith, respecting repentance, respecting regeneration, respecting God, respecting the immortality of the soul, and respecting Baptism and the Holy Supper; to each of which the angels gave such answers that they fell into their understanding; saying further that all that which does not fall into the understanding is like what is sown in the sand, which, however watered by the rain, still withers away; and that the understanding, closed from religion, no longer sees any thing in the Word from the light which is therein from the Lord; yes, that if one reads it he becomes more and more blind in the things of faith and salvation (n. 621).

LXI

How man, when he is prepared for heaven, enters it; namely, that after preparation he sees a way which leads to the society in heaven in which he is to live to eternity; and that near the society there is a gate which is opened; and that after entrance it is inquired whether there are in him similar light and similar heat, that is, similar good and truth, to those in the angels of that society. When this is ascertained he goes about and inquires where his house is; for there is for every novitiate angel a new house; when this is found, he is received and numbered as one among them. But those in whom there is not the light and heat, that is, the good and truth of heaven, have this hard lot, that when they enter they are miserably tortured, and from the torture cast themselves down headlong. This happens to them from the sphere of the light and heat of heaven, in the opposite of which they are; and they afterwards no longer desire heaven, but are consociated with their like in hell. Thence it is manifest that it is vain to think that heaven is only an admission from favor, and that those who are admitted come into the fruition of the joys there, like those in the world who enter into a house where there is a wedding (n. 622).

LXII.

Many who believed that heaven was only an admission from favor, and after admission eternal joy, by permission ascended into heaven; but because they could not bear the light and heat, that is, the faith and love there, they cast

themselves down headlong; and then they were seen by those who stood below as dead horses. Among those who stood below and saw them thus, were boys with their master; and he instructed them what appearing as dead horses signified, and then who they are who at a distance so appear; saying that they are those who when they read the Word think materially and not spiritually concerning God, concerning the neighbor, and concerning heaven; and that those think materially concerning God who think from person concerning essence; in regard to the neighbor, from the face and speech concerning quality; and in regard to heaven, from place concerning the state of love there; but that those think spiritually who think concerning God from essence, and thence concerning person; concerning the neighbor from quality, and thence concerning the face and speech; and concerning heaven from the state of love there, and thence concerning place. And afterwards he taught them that a horse signifies the understanding of the Word; and because the Word with those who think spiritually when they read it, is a living letter, that therefore those appear at a distance as live horses; and on the other hand, because the Word with those who think materially when they read it, is a dead letter, that these therefore at a distance appear as dead horses (n. 623).

LXIII.

There was seen an angel, with a paper in his hand, upon which was written *the marriage of good and truth*, descending from heaven into the world; and it was seen that that paper shone in heaven, but in its descent gradually less and less, until neither the paper nor the angel appeared, except only before some unlearned ones who were of simple heart: before these the angel explained what the marriage of good and truth involves, namely, that all and each of the things in the whole heaven and in the whole world contain them both at the same time, because good and truth in the Lord God the Creator make one; and that therefore there is not anywhere given any thing which by itself is good, nor any thing which by itself is true; consequently that in each and every thing there is a marriage of good and truth, and in the church a marriage of charity and faith, since charity is of good and faith is of truth (n. 624).

LXIV.

When I was in profound thought concerning the Second Coming of the Lord, I saw heaven from the east to the west luminous, and heard from the angels a glorification and celebration of the Lord, but from the Word, as well the prophetic Word of the Old Testament, as the apostolic of the New. The passages themselves by which the glorifications were made, may be seen in the RELATION (n. 625).

LXV.

In the north-eastern quarter, there are *Places of instruction;* and those who receive instructions interiorly are there called disciples of the Lord. Once when I was in the spirit, I asked the teachers there whether they knew the universals of heaven and the universals of hell; and they answered that the universals of

heaven were three loves, which are the love of uses, the love of possessing the goods of the world from the love of doing uses, and truly conjugial love; and that the universals of hell were three loves opposite to those three, which are the love of ruling from the love of self, the love of possessing the goods of others from the love of the world, and scortatory love. It is described afterwards what the first infernal love is, which is *the love of ruling from the love of self;* that it is such with the laity that, when the reins are given to it, they wish to rule over all things of the world, and with the clergy, that they wish to rule over all things of heaven. That there is such fantasy with those who are in that love, was confirmed by the like in hell, where such are together in a certain valley, who find enjoyment for their minds [*animi*] in the fantasies that they are emperors of emperors, or kings of kings; and elsewhere that they are gods: and it was seen that at the sight of these latter, the former who were of so lofty a mind fell upon their knees and adored. Afterwards I spoke with two, one of whom was the prince of a certain society in heaven, and the other was the high-priest there; who said that with those in that society there are magnificent and splendid things, because their love [of ruling] is not from the love of self, but from the love of uses; and that they are surrounded with honors and that they accept them, not for the sake of themselves but for the sake of the good of obedience. I then asked them, "How can any one know whether he does uses from the love of self, or of the world, or from the love of uses, since all the three do uses? Let it be supposed that there is a society composed of mere satans, and a society composed of mere angels, and I can imagine that the satans, from the love of self and the world, would do as many uses in their society as the angels would in theirs; who, then, can know from which love the uses are?" To this the prince and priest replied, "Satans do uses for the sake of fame, that they may be raised to honors and gain wealth, but angels do uses for the sake of uses: but these are discriminated from those especially by this, that every one who believes in the Lord and shuns evils as sins does uses from the Lord, and thus from the love of uses; but that every one who does not believe in the Lord and does not shun evils as sins does uses from himself and for the sake of himself, thus from the love of self or of the world" (n. 661).

LXVI.

I entered a certain grove and saw two angels conversing together. I went up to them, and they were speaking of *the lust of possessing all things of the world;* and it was said that many who in actions appear moral, and in conversation rational, are in the madness of that lust, and that that lust is turned into fantasies with those who indulge their ideas concerning it. And because every one is permitted to delight himself in his fantasy in the spiritual world, provided he does no evil to another, there are also congregations of such in the lower earth; and because it was known where they were, we descended and went in to them; and we saw that they were sitting at tables, upon which there was a great plenty of gold coin, and it was said that this was the wealth of all in the kingdom; but it was only an imaginary vision, which is called fantasy, by which they made that appearance. But when it was said to them that they

were insane, when turned away from the tables they confessed that it was so; but because that vision exceedingly delighted them, they could not do otherwise than go in by turns, and favor the allurements of their senses. To this they added, that if any one steals from another his goods, or does any other evil, he falls down into some prison under them, and is kept there to labor for food, clothing, and some little pieces of money; and if they also do evil there, they are deprived of those things and punished (n. 662).

LXVII.

There was heard a dispute between an ambassador of a kingdom and two priests, *whether intelligence and wisdom, and thus also prudence, were from God or whether from man.* But it was perceived by some angels that the priests inwardly in themselves believed the same as the ambassador, namely, that intelligence and wisdom, and hence prudence, were from man; wherefore that it might be made manifest, the ambassador was requested to take off the garments of his office, and to put on the garments of the sacerdotal ministry; when this was done the ambassador began to confirm by many things that all intelligence and also prudence is from God. And afterwards the priests also were requested to take off their garments, and to put on the garments of ministers of state; and when this was done the priests spoke from the interior self, saying that all intelligence and prudence is from man. The cause of their speaking so was, that a spirit thinks himself to be such as the garment on him is. After this the three became cordial friends; and as they conversed together they went the way which tended downwards; but afterwards I saw them returning (n. 663).

LXVIII.

It is treated first of those who in the Word are called *the elect;* and it is shown that they are those who, after death, are found to have lived a life of charity, and are separated from those who have not lived that life; and thus by the *elect* are meant those who are then elected and prepared for heaven. Wherefore to believe that only some, before their birth or after it, are elected and predestined to heaven, and not all because all are called, would be to accuse God of inability to save, and also of injustice (n. 664).

LXIX.

It was said in heaven, by a certain newcomer that no one in the Christian world knows what *conscience* is; and because the angels did not believe this, they said to a certain spirit that he might with a trumpet call together the intelligent, and ask them whether they know what conscience is. And so it was done; and they came, and among them there were politicians, scholars, physicians, and priests. And then first the *politicians* were asked what conscience was. They answered that it was pain from fear in the apprehended or the actual loss of honor or wealth; or that it was from a hypochondriacal humor arising from undigested substances in the stomach; and more besides. After-

wards, they asked the *scholars* what they knew about conscience. They answered that it was sadness and anxiety infesting the body and thence the head, or the head and thence the body, from various causes, especially from applying the mind to one thing only, which is the case especially when the reigning love suffers; whence sometimes are fantasies and deliriums, and with some brain-sick scruples in religious matters, which are called remorse of conscience. Next the *physicians* were asked what conscience was. And they said that it was only a pain arising from various diseases, which they enumerated in abundance; also that they had cured many by means of drugs. The diseases from which the pains which are called those of conscience spring may be seen enumerated in the RELATION. At last the *priests* were asked what conscience was. They said that it was the same with the contrition which precedes faith, and that they had cured it by the gospel; and, moreover, that there are conscientious persons of every religion, true as well as fanatical, who make to themselves scruples in matters that concern salvation, also in matters of no consequence. The angels from hearing these things perceived that it was true that no one knew what conscience was; wherefore they sent down one from themselves to teach. He standing in the midst said that conscience was not a pain, as they all imagined, but that it was a life according to religion: and that that life is especially with those who are in the faith of charity; and that those who have conscience speak from the heart what they speak, and do from the heart what they do, which he also illustrated by examples. Wherefore, when it is said of any one that he has a conscience, it is meant that he is just; and conversely. These things being said, those who were called together divided themselves into four bodies: those who understood and favored the words of the angel passed over into one; those who did not understand but still favored, into another; those who would not understand, saying to each other, "What have we to do with conscience?" into a third; and those who scoffed, saying, "What is conscience but flatulence?" into the fourth. After this, the two latter bodies were seen to go aside to the left, and the two former to the right (n. 665).

LXX.

I was led to the place where resided the ancient sophi who were once in Greece, which place they called Parnassium; and it was said to me that once in a while they send out some to call to them newcomers from the world and inquire something about wisdom, how it is at this day on earth. And then two Christians were found and brought, who were presently asked, "*What news from earth?*" And they answered that this was new there; that they had found human beings in the woods, perhaps left there in early childhood; and that they appeared from the face, indeed, as human beings, but that still they were not; and that from them they concluded in the world, that man was no more than a beast, only that he could articulate sound, and thus speak; and that a beast could in like manner become wise if endued with the faculty of expressing articulate sounds; besides more. The sophi from hearing these things drew many conclusions respecting wisdom, what changes it had undergone since their times; especially from this, that they do not now know the distinction between

the state of man and that of a beast, nor even that man is born only the form of a man, and that he becomes man by instructions, and a man according to the instructions he receives; that he becomes wise from truths, insane from falsities, and inwardly a wild beast from evils; and that he is only born a faculty for knowing, understanding, and becoming wise, in order that he might be a subject into which God might inspire wisdom, from the first degree of it to the highest; saying further, that from the newcomers they comprehended that wisdom which in their time was in its rise, is at this day setting. Afterwards they instructed the newcomers whence it is that man, created a form of God, could be turned into the form of the devil. But concerning all this the RELATION may be seen (n. 692).

LXXI.

There was again a meeting appointed in the place where the ancient sophi were, since they had heard from those sent out by them that they had found three newcomers from the earth, one a priest, another a politician, and a third a philosopher; these were brought and were presently asked, *What news from earth?* And they replied, "This is new, that a certain man says that he speaks with angels and spirits; and he relates many things concerning their state, and among them that man lives a man after death as much as before, only with the difference that he is then clothed with a spiritual body, but before with a material body." On hearing which they asked the *priest* what he had thought about those things on earth. He replied that because he had believed that man was not to live a man before the day of the last judgment, he with the rest of his order supposed the man's relations to have been visions, and afterwards fictions, and that at last he was in doubt. Then he was asked whether the inhabitants of the earth could not see from reason that man lives a man after death, and thus dissipate the paradoxical notions concerning the state of souls in the mean time, which are, that souls meanwhile fly about like winds in the universe, and continually expect the last judgment that they may coalesce with their bodies; which lot would be worse than the lot of any beast. To which the priest replied that they talk, but they do not convince; and that they ascribe the coalition or reunion of souls with their bodies and skeletons in the sepulchre to the omnipotence of God; and when they name omnipotence, and also faith, all reason is banished. Afterwards the *politician* being questioned concerning the things heard, replied that in the world he could not believe that man would live after death, since all of man lies dead in the sepulchre, and thus he thought that that man saw spectres and believed that they were angels and spirits; but that now for the first time he was convinced, by the senses themselves, that he lives a man as before, and that he was therefore ashamed of his former thoughts. The *philosopher* related very similar things concerning himself, and concerning some of his school; and moreover that he referred those things which he had heard respecting the things seen and heard by that man, to a place among the opinions and hypotheses which he had collected from the ancients and moderns. On hearing these things the sophi were astonished, especially that Christians, who are in light above others from revelation, should be in such thick darkness respecting their life after death; when yet they and the wise men of their

time knew and believed in that life; saying further that they observed that the light of wisdom since that age had lowered itself from the interiors of the brain even to the mouth under the nose, where it appears as a brightness of the lip, and the speech of the mouth thence appeared as wisdom. To this one of the tyros added, "How stupid are the minds of those who now dwell on the earth! Would that the disciples of Heraclitus who laughed at every thing and the disciples of Democritus who wept at every thing were here, and we should hear much laughing and much weeping." After this, there were given to the newcomers, copper plates on which hieroglyphics were engraved and they departed (n. 693).

LXXII.

Newcomers from the world were found, and were brought to the city under Parnassium, and were asked, *What news from earth?* And they answered that in the world they had believed that after death there would be an entire rest from labors, and yet they heard, when they were coming hither, that there are here administrations, offices and employments, as in the former world, and thus that there is not rest. To this the wise ones there replied, "Thus you believed that now you are to live in mere idleness, when yet from idleness come languor, torpor, stupor, and sleep of the mind, and thence of the whole body, which are death and not life." And then they were led around in the city, and to the administrators and workmen; on seeing which, they wondered that there should be such things, as they had also believed that there would be some empty place in which souls were to live before the new heaven and new earth exist. And they were instructed that all the things which here appear before the eyes are substantial and are called spiritual, and that all things in the former world are material and are called natural; and that there is this distinction because they are from different origins; namely, that all things in this world exist and subsist from a Sun which is pure love, and all things in that world exist from a sun which is pure fire. And, moreover, they were instructed that in this world there are not only administrations, but also pursuits of every kind, and also writings and books. The newcomers were gratified by these instructions; and when they were going away, some virgins came with pieces of embroidery and netting, their handiwork, and gave these to them; and they sung before them an ode which expressed with angelic melody the affection for works of use with its charms (n. 694).

LXXIII.

I was introduced into an assembly where some of the ancient philosophers were present, and was asked what they knew in my world concerning *influx.* To which I answered, that they knew of no other than of an influx of the light and heat of their sun into the things which are of nature, as well into those which are animate as into those which are inanimate, and that they did not know any thing at all of the influx of the spiritual world into the natural, when yet from that influx are all the wonderful things which are beheld both in the animal kingdom there, and also in the vegetable kingdom (which are in part recounted); and because they do not know of this influx, they confirm themselves in favor of nature, and become naturalists, and at length atheists (n. 695).

LXXIV.

I spoke with the followers of Aristotle, Descartes, and Leibnitz, concerning *physical influx*, *occasional influx*, *and pre-established harmony*, and heard how each confirmed his hypothesis; and since they were not able to look into that subject with the understanding above confirmations, but only below them, they ended the dispute by lot, which came out in favor of spiritual influx, which to some extent coincides with occasional influx (n. 696).

LXXV.

I was brought into a certain gymnasium in which the young were initiated into various things which are of wisdom, which was done by the discussion of some subject which was proposed by the president there; and the subject then under discussion was, *What is the soul, and of what quality?* There was a desk into which those ascended who were about to answer. And presently *one* ascended, who said that no one since the creation of the world had been able to find out what the soul is, and of what quality: but because they knew that the soul was in man, it was inquired whereabouts it was; that there was one who thought that it has its seat with man in a certain little gland which is called the pineal gland, and which is situated between the two brains in the head; and that he believed this at first; but because it was rejected by many, he also afterwards receded from this view. After this *the second* ascended, and said that he believed the seat of the soul to be in the head, since the understanding is there; but because he could not divine where it resided there, he acceded now to the opinion of those who said that its seat was in the three ventricles of the brain; now to that of those who said it was in the striated bodies there; now to that of those who said that it was in the medullary or the cortical substance; and now to that of those who said that it was in the *dura mater;* to which he added that he left it to every one to think what he likes. *The third* ascending said that the seat of the soul was in the heart and thence in the blood; and this he confirmed from the Word, where it is said, *heart and soul. The fourth* afterwards ascending said that from his childhood he had believed with the ancients that the soul was not in one part but in the whole, because it is a spiritual substance, of which place cannot be predicated, but impletion; and further because by soul is also meant life, and the life is in the whole. *The fifth* ascending said that he believed the soul to be something pure, like air or ether, and that he believed this because it was supposed that the soul would be such after it is separated from the body. But because the wise ones in the orchestra perceived that none of them knew what the soul was, they requested the president, who had proposed that problem, to descend and teach. He therefore descending, said: "The soul is the very essence of man; and because an essence without a form is not any thing, the soul is the form of man's forms; this form is the truly human form, in which wisdom with its perceptions and love with its affections universally reside; and because you believed in the world that you would be souls after death, you are now yourselves the souls;" besides more. And this was confirmed by this declaration in the Book of Creation; *Jehovah God breathed into the nostrils of Adam* THE SOUL OF LIVES, *and man was made into* A LIVING SOUL, Gen. ii. 7. (n. 697.)

LXXVI.

There was seen an angel with a trumpet, with which he called together those celebrated for erudition among Christians, that they might tell what they had believed in the world concerning *the joys of heaven*, and concerning *eternal happiness*. This was done because it was told in heaven that no one in the Christian world knew any thing about them. And after about an hour there were seen six companies coming from the learned Christians, who were asked what they had known about the joys of heaven and about eternal happiness. *The first company* said that they had believed there would be only an admission into heaven, and then into its festive joys, as one is admitted into the house of a wedding and into its festivities. *Another company* said that they had believed there would be most pleasant intercourse and most agreeable conversations with angels. *The third company* said that they had believed there would be feasts with Abraham, Isaac, and Jacob. *The fourth company* said that they had believed them to be paradisal delights. *The fifth company*, that there would be supereminent dominions, most abundant riches, and more than royal magnificence. *The sixth company*, that there would be a glorification of God and a festival enduring for ever. That these learned ones might know, therefore, whether those things which they had believed to be the joys of heaven were so, it was granted them to enter into those their joys, each company by itself, in order that they might learn by living experience whether the joys were imaginary or real. This takes place with most who come from the natural world into the spiritual (n. 731–733).

And then presently the company that had supposed the joys of heaven to be most pleasant intercourse and agreeable conversations with angels, were let into the joys of their imagination; but because they were external joys and not internal, after some days they were affected with weariness and departed (n. 734).

Afterwards those who had believed that the joys of heaven were feasts with Abraham, Isaac, and Jacob, were let into things similar to them; but because they perceived that those joys were only external and not internal, they became weary and went away (n. 735).

The like was done with those who had believed the joys of heaven and eternal happiness to consist in supereminent dominions, most abundant riches, and more than royal magnificence (n. 736).

Likewise also with those who had believed heavenly joys, and thence eternal happiness, to be paradisal delights (n. 737).

Likewise afterwards with those who had believed heavenly joys and eternal happiness to be a perpetual glorification of God, and a festival enduring for ever. These at length were instructed what is meant in the Word by the glorification of God (n. 738).

Finally, the like was done with those who had believed that they should come into heavenly joys and eternal happiness if they were only admitted into heaven; and that they should then have joys as those do who enter into the house of a wedding, and then at the same time into festivities. But because it was shown to them by living experience that in heaven there are no joys except

for those who have lived the life of heaven, that is, the life of charity and faith, and that on the other hand heaven is torture to those who have led an opposite life, they withdrew and consociated themselves with their like (n. 739).

Since it was perceived by the angels that as yet none in the natural world knew what the joys of heaven are, and thus what eternal happiness is, it was said to the angel of the trumpet that he should choose ten from those who had been called together, and introduce them into a society of heaven, that they might see with their eyes and perceive with their minds what heaven is and what the joys there are; and so it was done. And after admission, it was first granted them to see the magnificent palace of the prince there (n. 740). Then the paradise near it (n. 741). Afterwards, the prince himself and his great men in splendid garments (n. 742). Then, being invited to the table of the prince, they saw such an entertainment as no eye had ever seen on earth; and at the table they heard the prince give instruction concerning heavenly joys and eternal happiness, that they essentially consist in internal blessedness, and from this in external enjoyments; and that internal blessedness derives its essence from the affection of use (n. 743). After dinner, by command of the prince some wise ones of the society were sent for, who fully instructed them what and whence internal blessedness is, which is eternal happiness; and that this causes external enjoyments to be joys; besides more concerning all these things (n. 745, 746). After these things, it was given them to see a wedding in that heaven, of which (n. 747–749). And finally, to hear preaching (n. 750, 751). When they had seen and heard all this, full of knowledge concerning heaven and joyful in heart they descended (n. 752).

LXXVII.

It is here treated of *Revelation*. It has pleased the Lord to manifest Himself to me, and to open the interiors of my mind, and thus to give me to see the things which are in heaven and hell; and thus He has disclosed arcana which in excellence and dignity exceed all the arcana hitherto disclosed; which are, I. That in all and every thing of the Word, there is a *Spiritual Sense*, which does not appear in the sense of the letter; and that therefore the Word was written by the correspondences of spiritual things with natural. II. *The Correspondences* themselves, such as they are, have been manifested. III. And there is also a revelation concerning *the Life of men after Death*. IV. Also concerning *Heaven and Hell*, what the one is, and what the other is; and also concerning *Baptism* and *the Holy Supper*. V. Concerning *the Sun* in the spiritual world, that it is pure love from the Lord Who is in the midst of it, from which the proceeding light is wisdom, and the proceeding heat is love; and thus that faith and charity are from it; and that all things which proceed thence are spiritual and thus alive; and that the sun of the natural world is pure fire, and therefore that all things which are from this sun are natural, and thus dead. VI. That there are three *Degrees* hitherto unknown. VII. And, moreover, concerning *the Last Judgment:* that *the Lord the Saviour is the God of Heaven and Earth:* concerning *the New Church and its Doctrine:* concerning *the Inhabitants of the Planets*, and concerning *the Earths in the universe* (n. 846). VIII. Moreover, concerning *Conjugial Love;* and that it is spiritual with the

spiritual, natural with the natural, and carnal with adulterers (n. 847). IX. The angels found out, as they looked upon me, that although those arcana are more excellent than the arcana hitherto disclosed, still by many at this day they are regarded as trifles (n. 848). X. There was heard a murmur from some in the lower earth that they should not believe those things unless *Miracles* were done; but they received answer, that from miracles they would not believe any more than did Pharaoh and the Egyptians; or any more than the posterity of Jacob when they danced around the golden calf in the desert; or any more than the Jews themselves when they saw the miracles done by the Lord Himself (n. 849). XI. Finally, why the Lord revealed those arcana to me, and not rather to some one of the ecclesiastical order (n. 850).

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ALPHABETICAL AND ANALYTICAL

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On the basis of the Index of M. Le Boys des Guays

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ATROPHY. Hypocritical or Pharisaic faith may be compared with atrophy of the eye, 493. See also 893.
ATTRACTION. Current of attraction, 497, 869.
ATTRIBUTES. See *Divine Attributes*.
AUGUSTINE OF HIPPO, 1095.
AURA. No quality of the ether can be elevated to any quality of the aura, 54. See *Atmospheres*.
AURORA, 185.

BAAL, 249, 871.
BAAL-ZEBUB, GOD OF EKRON, 846.
BABYLONIA. The church which in the Prophets and in the Apocalypse is meant by Babylonia, 1015, 1020.
BAD. See *Wicked*.
BALD. In the spiritual world they who despise the Word become bald, 356.
BALDNESS signifies heaviness, 120.
BANQUETS OR FEASTS. That the children of Israel ate together of the sacrifices near the tabernacle, signified nothing else than unanimity in the worship of Jehovah, 972.
BAPTISM signifies regeneration and purification, 246, 746, 899–902. Baptizing was given as a sign and memorial for Christians to be purified from evils, 905. Baptism is a sign of introduction into the Christian church, 906. Baptism is a sign before the angels that a man is of the church, 829. Baptism is a sacrament of repentance, 768. By the washing that is called Baptism is meant spiritual washing, which is purification from evils and falsities, and thus regeneration, 899–903, 729, 828. Why Baptism was instituted in the place of circumcision, 903–905 By Baptism, which is the first gate, every Christian is intromitted and introduced into what the church teaches from the Word respecting the other life, 966. Baptism and the Holy Supper are like two gates through which man is introduced to eternal life, 967. There is something Divine in the institution of Baptism which has hitherto been concealed, because the spiritual sense of the Word has not been revealed before, 898. The first use of Baptism is introduction into the Christian Church, and at the same time insertion among Christians in the spiritual world, 906–909. As soon as infants have been baptized, angels are appointed over them, by whom they are kept in the state of receiving faith in the Lord; but as they grow up, and come under their own control and into the exercise of their reason, the guardian angels leave them, and they associate with themselves such spirits as make one with their life and faith, 907. Without the Christian sign, which is Baptism, some Mohammedan spirit, or one from among the idolaters, might apply himself to new-born Christian infants, and to children also, and breathe into them an inclination for his religion, 908. Not infants only, but also all others, are by Baptism inserted among Christians in the spiritual world, 907. The second use of Baptism is, that the Christian may know and acknowledge the Lord Jesus Christ, the Redeemer and Saviour, and follow Him, 910–912. The third use of Baptism, which is the final use, is that man may be regenerated, 912–916. The three uses of Baptism follow in order and join in the last, 913 He who does not believe in the Lord cannot be regenerated, although he has been baptized; baptizing without faith in the Lord effects nothing whatever, 914. By the Baptism of John a way was prepared so that Jehovah the Lord could descend into the world and work out redemption, 916–920. The Baptism of John represented the cleansing of the external man, but the Baptism at this day with Christians represents the cleansing of the internal man, 918. Effects of the Baptism of John, 920 The Baptism of John was called the Baptism of repentance; why, 729. Why the Lord Himself was baptized by John, 913.

Baptize (To) with the Holy Spirit and with fire is to regenerate by the Divine truth which is of faith, and by the Divine good which is of charity, 246, 913, 914. Why John baptized in the Jordan, 729.

Battle (The) of the omnipotent God with the hells, 211. The battle of the Lord with the hells was not an oral battle, as between reasoners and wranglers; but it was a spiritual battle, which is of Divine truth from Divine good, which was the very vital principle of the Lord, 211. The influx of this through the medium of sight, no one in hell can resist, 211. Why the Lord fought this battle from the Human, 211. See *Combat*.

Bears. The she-bears (2 Kings ii, 23, 24), signify the power of truth in ultimates, 356.

Beast. Beasts are organs created to receive light and heat from the natural world and at the same time from the spiritual world, 672. Every species is a form of some natural love, and receives light and heat from the spiritual world mediately, through heaven and hell, the gentle ones through heaven, and the fierce through hell, 672. Man alone receives light and heat, that is, wisdom and love, immediately from the Lord; this is the difference, 672. Every beast, every bird, every fish, reptile, and insect, has its own natural, sensual and corporeal love, the dwelling-places of which are their heads and the brains therein; through these, the spiritual world flows into the senses of their body immediately, and through them determines the actions, 475. Beasts are born into the knowledges of all their loves, 80. The error that beasts have ideas has come from no other source than the persuasion that they think, equally with men, and that speech alone makes the difference between them, 475. Why in the time of spring beasts return into the instinct of prolification, 696. The animals in the spiritual world are likenesses of the affections of the love and thence of the thoughts of the angels, 105. The beasts which appear in hell are forms representative of the anger and hatred of the infernal spirits, 446. Infernal spirits are described in the Word as wild beasts, 209. See *Animals*.

Bed. To take up the bed and walk (Matt. ix. 6), signifies to be instructed in doctrinals, 437.

Beelzebub, 429. See *Baal-Zebub*.

Bees. Remarkable things about them, 18, 19, 474.

Beginnings (The) of space and time come from God, 50.

Believe (To) in the Lord is not only to acknowledge Him, but also to do His commandments, 252. To believe in Him is to have confidence that He saves; and because no one can have this confidence but he that lives well, therefore this also is meant by believing in Him, 2. He who believes in the Son believes in the Father, 171. To believe, to see, and to know make one, 266.

Beneficent Acts. The benefactions of charity are, giving to the poor and relieving the needy: but with prudence, 607, 608, 609. By benefactions are meant those deeds of help that are performed outside of one's occupation, 607. Charity is exercised both by direct and indirect benefits, 593.

Birds (Singing) represent those who do not perceive truth, but conclude it from confirmations by appearances, 74.

Birth. Man inclines by birth to all kinds of evils, and from the inclination he lusts after them, 815. Man as to the first nature which he derives from birth is hell in miniature, and as to the other nature which he derives from the second birth he is heaven in miniature, 816. Natural births in the Word mean spiritual births, which are of good and truth, 790.

Blasphemé (To) the Lord and the Word is to banish the Truth itself from the church, 453.

Blasphemy. By blasphemy of the Spirit (Matt. xii. 31, 32), is meant blasphemy against the Divinity of the Lord's Human, and against the holiness of the Word, 435.

Blood in the spiritual sense signifies the truth of wisdom and faith, 519, 953. By the Lord's Blood is meant the Divine Truth of the Lord and the Word, 954. When man thinks of the Lord's Blood, the angels have a perception of the Divine Truth of His Word, 956. The Blood of the Covenant signifies the Divine Truth by which conjunction is effected, 954, 976. Blood, on account of its signification, was the holiest representative in the church among the children of Israel, 955. The Blood of the Lamb (Apoc. vii. 14, xii. 7, 14) signifies the Divine Truth of the Lord, 955. The blood of grapes (Gen. xlix 11; Deut. xxxii. 14) signifies Divine Truth, 955.

Blossom (To). Spiritual heat and light cause things to blossom in the human mind; this blossoming is wisdom and intelligence, 570.

Blossoms. See *Flowers*.

Body (The) is an organ of life, 60. The soul which is from the father is the man himself, the body which is from the mother is not the man in itself, but is from him; the body is only a covering of the soul, composed of such things as are of the natural world, 164. How the body is formed in the womb, and why it may be made either to the likeness of

the father, or to the likeness of the mother, 165. The child has the soul and life from the father, and the body is from the soul, 142. Because the whole of man depends on his mind, all things in his body are appendages, which are actuated by the understanding and will, and live from them, 357. The material body, with which the spirit is clothed in the natural world, is an accessory for the sake of the processes of procreation and for the sake of the formation of the internal man; for this latter is formed in the natural body, as a tree in the ground and as seed in fruit, 631. Of the enjoyments of his love, together with the pleasantness of thought, man is but dimly sensible while he lives in the natural body, because this body absorbs and blunts them; but after death (when the material body is taken away) they are fully felt and perceived, 771. The body does not act and think from itself, but from the spirit, 259. The spiritual body must be formed in the material body, and is formed by means of truths and goods, 789. Substantial body of spirits and angels, 1032, 1057, 1063. The church constitutes the Body of Christ, 527, 600, 813, 974; why, 538. To be in the Lord's Body is to be at the same time in heaven, 965.

Book. The Lamb's Book of Life means the Word which is from the Lord and concerning Him, 169. The books of the ancients were all written by correspondences, 335. There are books in the spiritual world, 1056.

Border. Every man after death puts off the natural which he had from the mother, and retains the spiritual which he had from the father, together with a kind of border from the purest things of nature, around it, 164.

Boreal Spirits, 305.

Born (To be) by means of water and the spirit, signifies to be born by means of truths of faith and a life according to them, 780.

Born of God. In the Word the regenerate are called sons of God, and born of God, 780. They who are in goods and truths from the Lord are called sons of God and born of God, 790, 925, 975.

Bottles. Comparisons with bottles, 189, 200, 385.

Bow signifies doctrine from the Word fighting against falsities, 375; also signifies truth which fights, 146.

Brain (Human). The human brain is a form of Divine truth and Divine good, spiritually and naturally organized, 357. The brains are organized, the mind dwells in them, 498. Organization of the brain, 498, 943. If there were not action and co-operation with the influent life in the spiritual organism of the brain, thought and will could not exist, 784. The spiritual organism of the mind consists of perpetual helices, 785. Man has two brains, one in the back part of the head, which is called the *cerebellum*, and the other in the fore part, which is called the *cerebrum*; in the cerebellum dwells the love of the will; and in the cerebrum, the thought of the understanding, 271. The human cerebrum is devoted to the understanding and wisdom there, but the cerebellum to the will and its love, 761.

Bread. By the Lord's Flesh and by the bread, in the Holy Supper, is meant the Divine good of His love, also all the good of charity, 951–957.

Breast. The Christians with whom the Word is read, constitute the breast of the One Man which is heaven, 396.

Breast-plate of Judgment represented Divine truth from Divine good, in the universal sense, 352.

Brethren. There were social gatherings in the primitive church among such as called themselves brethren in Christ, 613. In the Apostolic Church the true Christians called one another brethren, 853.

Bridegroom. In the Word, the Lord is the Bridegroom, and the church is the Bride, 208, 381, 1086. A bride constantly carries something of the image of the bridegroom in the sight of her spirit, 1029.

Brotherhood. The old Christian brotherhood, 642. Spiritual brotherhood, 614. Fraternity with satans, 542.

Brotherly Love is charity, 594

Bundles. In the mind evils are bound into bundles by falsities, and goods by truths, 69.

Burial of the Lord signified the rejection of what remained from the mother, 218.

Burning Property of Fire. From the burning property of fire proceeds heat, and from its shining property proceeds light, 70. The burning property of fire corresponds to that something of love, most interiorly affecting the will of man, 70.

Butterflies. Comparisons with butterflies, 168, 510, 532.

Calf signifies natural affection, 333, 338. The natural affection for seeing and knowing, exultant, appears from correspondence like a calf, 832. A golden calf in the spiritual sense is the pleasure of the flesh, 1104.

Calvin, 232, 255, 686, 1063.

Calvinism. Whence its rise, 154.

Camp (The) of the children of Israel represented heaven, 817.

Canaan (*The Land of*) signified the church, 904, 907.

Cannibals (Spiritual) 543.
Canon. It is a general canon in heaven that God is in every man, evil as well as good, but that man is not in God unless he lives according to order, 109. Two canons for the service of the New Church: 1. No one can shun evils as sins, and do goods which are good in the sight of God, from himself; but as far as any one shuns evils as sins, he does good not from himself but from the Lord. 2. Man ought to shun evils as sins and to fight against them, as from himself; and if any one shuns evils from any other cause whatever than because they are sins, he does not shun them, but he does this only that they may not appear before the world, 460. It is a canon of the New Church that falsities close the understanding, and that truths open it, 726.
Carcass. When God is denied, man becomes a spiritual carcass, 58.
Carotid Arteries, 944.
Cart (The new) (1 Sam. v. and vi.), signified natural doctrine of the church, 337.
Cataract. Wandering faith, which is a faith in more Gods than one, may be compared to the disease of the eye called cataract, 493.
Catechism or Decalogue explained as to its external and its internal sense, 419–459, 768, 769.
Catholics (Roman). The Papists in the spiritual world appear round about and beneath the Protestants, 1079. All those of the Catholic religion who in the former world thought more of God than of the papacy, and from a simple heart did works of charity, are easily led away from the superstitions of that religion, 1082. They who while they live in the world earnestly aspire to be made saints after death, that they may be invoked, come into the delusions of fantasy, 1084. The worship of saints is such an abomination in heaven, that when it is merely heard of it excites horror, since so far as worship is yielded to any man it is denied to the Lord, 1084.
Cats. Their eyes (in consequence of their burning appetite for mice) appear like candles in cellars in the night, 275, 470.
Cause. The cause is the all in the effect, 604. The principal cause and the instrumental cause appear as one to man, 621. The principal cause is the all in all of the instrumental cause, 621. The causes of all things are formed in the internal man, and all effects are produced therefrom in the external, 529. Ends are also actually in the heavenly kingdom, causes in the spiritual kingdom, and effects in the natural kingdom, 367. The cause of the creation of the universe, and the cause of its preservation, 78. Causes of so many divisions and separations in the church, 536. See *End* and *Effect*.
Caverns in Hell, 415. Who they are who profane the Lord's temple and make it a den of thieves, 490.
Cedar (The) means the rational good and truth of the church, 333; it signifies rational good and truth, 338.
Centre. Whether the centre is of the expanse, or whether the expanse is of the centre, 59. Concerning the centre and the expanse of nature and of life, 59, 62.
Cerebellum. See *Brain*. The inmost parts of the cerebellum in themselves are heavenly, 271.
Ceremonies (The) are the dress, 94. Baptism and the Holy Supper as ceremonies, 897, 898.
Changes of locality or situation in the spiritual world, 674. Changes of situation in the spiritual world are changes of the state of mind, 127.
Chaos. With the idea of chaos, it is impossible to come to a conclusion as to the creation of the universe, 122, 133.
Chariot, in the Word, signifies doctrine from spiritual truths, 337. Chariots carved in the form of a dragon, 306. Chariot of fire, 883.
Charity is no other than goodness, 44; see also 636–646. Before the Lord came into the world, scarcely any one knew what charity was, 594. Charity consists in wishing well and thence acting well, 598, 529, 594, 623. Charity is the affection of the love of doing good to the neighbor for the sake of God, salvation, and eternal life, 559. Charity is all the good with which man is affected by the Lord, and which he thence wills and does, 514. Charity is the heat of man's life, 518. Charity itself is to act justly and faithfully in the office, business, and work in which any one is, and with whomsoever he has any intercourse, 605–607. The man who practises charity becomes charity in form more and more; for justice and faithfulness form his mind, and their exercises form his body; and little by little, from his form, he wills and thinks only such things as are of charity, 606. The end in view shows whether there is charity or not, 594. How you can see charity in its own type, 624. Charity is spiritual in its essence and natural in its exercises, 637. Charity has its seat in the internal man, and from that in the external, 595. Charity is not charity unless conjoined with faith, 477, 503, 518, 534, 555. The truths of faith not only illuminate charity, but they also qualify it, and moreover nourish it, 535. Charity and works are distinct from each other like will and action, 529, 603–605.

Toward a society of wicked men charity is to be exercised according to natural equity; toward a society of good men according to spiritual equity, 598. The first thing of charity is to put away evils, and the second is to do goods which are of use to the neighbor, 614, 751. They who have genuine charity have a zeal for what is good; and that zeal in the external man may seem like anger and flaming fire, but its flame is extinguished and it is quieted as soon as the adversary returns to reason, 594. The benefactions of charity are giving to the poor and relieving the needy; but with prudence, 607–610. The benefactions of charity and the debts of charity are distinct from each other, like the things which are done from free-will and those which are done from necessity, 610. The public dues of charity are especially tribute and taxes; they who are spiritual pay these with one disposition of heart, and they who are merely natural with another, 610. The household dues of charity are those of a husband toward his wife and of a wife toward her husband, of a father and a mother toward their children and of children toward their father and mother, also those of a master and a mistress toward their servants of either sex, and of the servants toward them, 611. As to what particularly regards the things which parents owe their children; with those who are in charity these are intrinsically different from what they are with those who are not in charity, but outwardly they appear alike, 612. The private dues of charity are numerous, such as the payment of wages to workmen, the payment of interest, the fulfilment of contracts, etc. These are discharged by those who are in charity with a different mind from that with those who are not in charity, 612. The diversions of charity are dinners, suppers, and social gatherings, 612–614. The dinners and suppers of charity are among those only who are in mutual love from similar faith, 613. There is a spurious charity, a hypocritical charity, and a dead charity, 628–630. All charity that is not conjoined with faith in one God in Whom there is a Divine Trinity is spurious, 628. Hypocritical charity is with those who apparently worship God with great veneration, and yet in heart think of being worshipped themselves, 629. Dead charity is with those who have a dead faith, 630. The charity of those who believe that there is no God, but instead of Him Nature, is no charity at all, 630.

Charity and Faith are the two essentials of the church, 68. All the goods of the church are of charity, and are called charity; and all its truths are of faith, and are called faith, 68. Charity is of affection, and faith is of thought, 552. Faith is nothing but the form of charity, as speech is the form of sound, 552. Charity and faith are two distinctly, but yet make one in a man that he may be a man of the church, that is, that the church may be in the man, 477. Faith is first in time; but charity is first in end, 478. Separating charity from faith is like separating essence from form, 518. Charity and faith are together in good works, 528, 555, 621, 861. Charity and faith are only mental and perishable things, unless they are determined to works and coexist in them, when possible, 531, 532, 555. Charity alone does not produce good works, still less faith alone, but charity and faith together, 534 Charity is the complex of all things which a man does to the neighbor which belong to good, and faith is the complex of all things belonging to truth which a man thinks concerning God and concerning Divine things, 570.

Chaste. Abstinence from the doing does not make one chaste; but abstinence from the willing because it is sin and when the doing is possible, does make one chaste, 449.

Chemosh, 429.

Cherubs. Lest any one should enter into the spiritual sense, and should pervert the genuine truth which is of that sense, guards are placed by the Lord, which are meant in the Word by cherubs, 341, 354, 388. The sense of the letter of the Word as a guard, is signified by cherubs, 387, 725, 1037.

Chest, 526.

Chimeras in the church; whence they come, 96. The doctrine of justification by faith alone is a chimera, 300, 539.

Chinese, 406. Emperor of China, 373.

Christ. See *Jesus*.

Christendom. The spheres in the spiritual world which flow forth from the Christendom of to-day, 822.

Christian. The name that one is a Christian means his quality, that he has faith in Christ, and that he has charity toward the neighbor from Christ, 911. The name of a Christian, that is, that one is of Christ, without acknowledging Him, that is, living according to His commandments, is a thing as empty as a shadow, as smoke, and as a blackened picture, 910. Primitive Christians, or Christians before the Nicene Council, 852–856. Christians since this Council, 339. Christians of the present day, 822.

Christian Church (The) began from the cradle to be infested and divided by schisms and heresies, 535. The present day is the last time of the Christian Church, 1018–1024.

CHRISTIANITY is now beginning to dawn; there has hitherto been Christianity only in name, and with some persons some shadow of it, 949, 948.
CHRYSALIS, 18.
CHURCH. The church is from the Word, and it is such with man as his understanding of the Word is, 372–376. On the idea of God, and on the idea of redemption, which makes one with salvation, every thing of the church depends, 220. The essentials of the church are three, namely, God, charity and faith, 960. A just idea concerning God is, in the church, like the shrine and the altar in a temple, 280. The conjunction of good and truth makes the church, 576. The things which are hid in the spiritual sense are the things which essentially make the church, 373. The communion called the church consists of all those in whom the church is; and the church with man enters him while regenerating, 728. A man who is in faith in the Lord and in charity toward the neighbor is a church in particular; the church in general is composed of such, 1028. The understanding and the will must make one, that the man may be a man of the church, 377. The church teaches man the means which lead to eternal life, and introduces him into it, 599. Without free will in spiritual things, the church would be nothing, 681. Repentance is the first of the church with man, 728. See *Repentance*. Man is introduced into spiritual life by the church, 599. The church appears before the Lord as one man, 1024. The church constitutes the Body of Christ, and every one in whom the church is, is in some member of that Body, 527, 538, 600, 813. The church where the Word is read and the Lord is known by it is as the heart and as the lungs of the One Man which is heaven, 396. The church which is in Divine truths from the Lord prevails over the hells, 358. The faith of every church is as seed from which all its dogmas spring. Wherefore when the primary faith is known, there is a cognition of the quality of that church, 297. The church is internal and external, and the internal church makes one with the church in heaven, and thus with heaven, 1046. The Christian church was founded solely upon the worship of Jehovah in the Human, consequently upon God-Man, 155. This church passed through the several stages from infancy to extreme old age, 5. In the Evangelists are described the successive states of the decline and corruption of the Christian church, 299, 536. The Christian church which was founded by the Lord when He was in the world, and which is now first being built by Him, 903. The Christian church, such as it is in itself, is now first beginning, the former church was Christian in name only, but not in reality and in essence, 898, 949, 948. The Lord is at this day establishing a New Church, in which will be the worship of the Lord alone, as in heaven, 195, 301, 1049, 1050. This church, which is meant in the Apocalypse by the New Jerusalem, will descend out of heaven from the Lord, 169, 195. This New Church is to endure for ages of ages, and is to be the crown of all the churches that have gone before it, 1051, 1050. It is provided by the Lord that there should always be on the earth a church where the Word is read, and that by it the Lord should be made known, 397. The church is called mother, because as a mother on earth feeds her children with natural food, so the church feeds them with spiritual food, 442. The Lord God to restore the worship of one God instituted a church among the posterity of Jacob, 12.
CHURCH (THE APOSTOLIC). That the apostolic church knew nothing whatever of a trinity of Persons, or of three Divine Persons from eternity, is very evident from the Apostles' Creed, 291, 293, 853. The faith imputative of Christ's merit was unknown in the Apostolic Church, 852–856. In that primeval time all in what was then the Christian world acknowledged that the Lord Jesus Christ was God, to Whom was given *all power in heaven and earth*, 853. This church actually was like a new star appearing in the starry heaven, 294. See *Son of God*. The Apostolic church worshipped the Lord God Jesus Christ, and at the same time God the Father in Him, 854.
CHURCH (THE GREEK). The error of this church is, that God the Father sends the Holy Spirit immediately. That the Lord sends the Holy Spirit out of Himself from God the Father and not the reverse, — this is from heaven, and the angels call it an *arcanum*, because it has not yet been made known in the world, 255, 864.
CHURCHES. All the churches which had been before the Coming of the Lord were representative churches, which could see Divine truths only as in the shade, 172, 1049. Before the Coming of the Lord all the things of the church were representative, because the Lord then was represented only, which was done by means of angels, 173. There have been four churches in general on this earth since its creation, one succeeding another; the Most Ancient Church which existed before the flood, the Ancient Church, the Israelitish Church, the Christian Church, 1021, 1023, 1049 The last time of the Christian Church is the very night into which

former churches have gone down, 1021. The successive states of the church in general and in particular are described in the Word by the four seasons of the year, and by the four divisions of the day, 1025 Why there were four churches, 1036, 1049. As all churches depend on the cognition and acknowledgment of one God with Whom the man of the church may be conjoined, and as all the four churches have not been in that truth, it follows that a church is to succeed the four which will be in the cognition and acknowledgment of one God, 1049 The Most Ancient Church which was before the flood worshipped the invisible God, with Whom there can be no conjunction; so also did the Ancient Church, 1049. The Israelitish Church worshipped Jehovah, Who in Himself is the invisible God, but under a human form which Jehovah God put on by means of an angel, 1049. The Christian church acknowledged one God indeed with the mouth, but in three persons, each one of whom singly or by himself was God; and so a divided trinity and not a Trinity united in one Person, 1049.

CHYLE, 367.

CICERO, 400.

CINERITIOUS substance of the brain, 498.

CIRCLES of things, 1017. The Sun of the spiritual world is the circle most closely encompassing the Lord, 514. Circles about the head, 722.

CIRCULATION OF THE BLOOD, 784.

CIRCUMCISION of the flesh represented circumcision of the heart, 905; it signified the rejection of the lusts of the flesh, and thus purification from evils. 903. This primary sign of the Israelitish church was interiorly similar to baptism, the sign of the Christian church, 903.

CIRCUMFERENCE in the spiritual world, 396.

CITIES in the spiritual world, 557. Cities of the Dutch, 1071. Cities of the English, 1074. Cities of the Jews, 1096.

CLERGY. The reasons why enlightenment and instruction are for the clergy specially, are, because these belong to their office, and inauguration into the ministry brings them with it, 247. In addition to these two there are what are intermediate, which are perception and disposition; wherefore there are four, which with the clergy follow in order — Enlightenment, Perception, Disposition, and Instruction, 258 With the clergy the love of ruling from the love of self climbs upward, when the reins are given to it, until they wish to be gods, 592 See *Priests*.

CLIMATES in the spiritual world, 305. Action of the climate on man, 1091.

CLIMB. Not to climb up some other way (John x. 1) means that one is not to approach God the Father because He is invisible and therefore unapproachable, with Whom there cannot be conjunction. 754.

CLOUDS. By the clouds of heaven is meant the Word in the sense of the letter, 1037. By the bright cloud which overshadowed the disciples, the Word in the sense of the letter is meant, 355. It is a vain thing to believe that the Lord will appear in a cloud of heaven in Person, but He is to appear in the Word, 1040. In the spiritual world there are sometimes bright clouds over the angelic heavens, but dusky clouds over the hells. The bright clouds over the angelic heavens signify obscurity there, from the literal sense of the Word; but when these clouds are dispersed, this signifies that they are in its clear light from the spiritual sense: but the dusky clouds over the hells signify the falsification and profanation of the Word, 1038.

COCCEIANS, 1071.

COGNITIONS. Cognition concerning God is not attainable without revelation, 13. It is vain to wish to have cognition of what God is in His *esse* or in His substance; but it is enough to acknowledge Him from finite, that is, created things, in which He is infinitely, 45. Cognition of the Lord surpasses in excellence all the cognitions which are in the church, 140. When the cognitions are wanting, man does not form any judgment concerning God, 40. The Lord teaches every one by the Word, and He teaches him from the cognitions which are with the man, and does not infuse new ones immediately, 341. By the stars which will fall from heaven, are meant cognitions of truth and good, 330. Cognition of sin, and the examination of some sin in oneself, begin repentance, 741–744.

COINS of gold and silver in heaven, 129.

COLLISION between the faith of the former church and the faith of the New Church, 864.

COMBAT. The Lord's combat against the hells, 198. The six days of labor represented the Lord's labors and combats with the hells, 437. The six days of labor signify man's combat against the evils and falsities which are in him from hell, 438. Combat between the internal and the external man, 802–805. See *Battle*.

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COMMANDMENTS (THE TEN). See *Decalogue*. The law promulgated from Mount Sinai was written upon two tables. The first table involves all things pertaining to love to God. The second table involves all things that pertain to love toward the neighbor; its first five commandments, all things pertaining to the deed which are called works; and the last two, all things that belong to the will, thus to charity in its origin, 634. See *Tables of the Law*. *The First Commandment:* The spiritual sense of this commandment is, that no other God than the Lord Jesus Christ is to be worshipped; because He is Jehovah, Who came into the world, and wrought the redemption without which no man and no angel could have been saved, 429. The heavenly sense: That Jehovah the Lord is Infinite, Immeasurable, and Eternal; that He is Love itself and Wisdom itself; thus the Only One, from Whom all things are, 431. *The Second Commandment.* The spiritual sense: The name of God means all that the church teaches from the Word, and by which the Lord is invoked and worshipped, 434. The heavenly sense: By the name of Jehovah God is meant the Divine Human of the Lord, 435. *The Third Commandment.* The spiritual sense: This signifies the reformation and regeneration of man by the Lord, 438. The heavenly sense: This means conjunction with the Lord, and then peace, because there is protection from hell, 430. *The Fourth Commandment.* The spiritual sense: By Father is meant God, Who is the Father of all; and by Mother, the church, 441. The heavenly sense: By Father is meant our Lord Jesus Christ; and by Mother, His Church, spread over all the world, 442. *Fifth Commandment.* The spiritual sense: Murder means all modes of killing and destroying the souls of men, 445, 366. The heavenly sense: To kill means to be rashly angry with the Lord, to hate Him, and to wish to blot out His name, 445, 366. *The Sixth Commandment.* The spiritual sense: To commit adultery means to adulterate the goods of the Word and to falsify its truths, 447, 366. The heavenly sense: This means to deny the holiness of the Word, and to profane it, 448, 366. *The Seventh Commandment.* The spiritual sense: To steal means to deprive others of the truths of their faith, which is done by falsities and heresies, 450, 367. The heavenly sense: By thieves are meant those who take away Divine power from the Lord; and also those who claim for themselves His merit and righteousness, 451, 367. *The Eighth Commandment.* The spiritual sense: To bear false witness means to persuade that falsity of faith is truth of faith, and that evil of life is good of life, and the reverse, — and to do these things from design and not from ignorance, 452, 367. The heavenly sense: This means to blaspheme the Lord and the Word, and so to banish the Truth itself from the church, 453, 367. *The Ninth and Tenth Commandments.* These two commandments have respect to all the preceding ones, and they teach and enjoin that evils must not be done, and also that they must not be lusted after, 455. In the spiritual sense, these commandments prohibit all lusts which are contrary to the spirit of the church, thus which are contrary to its spiritual things which have relation primarily to faith and charity, 456. These two commandments understood in the spiritual sense, regard all things that have before been presented in the spiritual sense, and likewise all that have before been presented in the heavenly sense, 456. The Lord's commandments all relate to love to the neighbor, being in the sum not to do evil to him, but to do him good, 636. The reason why such things as belong directly to love and charity are not commanded, but it is only commanded that

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COMMUNICATION. By the reading of the Word in the sense of its letter, communication is made with the heavens, 365, 385, 398. Man communicates with spirits by his interiors, but with men by his exteriors. By that communication man perceives things, and thinks of them analytically, 673. Reciprocal communication of affections, 883. Before the Lord's Advent hell had grown up so far as to infest the angels of heaven, and also (by interposing between heaven and the world), to cut off the Lord's communication with men on earth, 785.

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the reverse, 253. *Order*, the most universal, 908, 909. Heavenly *peace*, 440. *Reception* according to forms, 516. *Redemption*, 143, 202, 212. The two states of *reformation* and *regeneration*, 167; regeneration cannot take place without truths, 824. *Remission* of sins, 817. Habit of *repentance*, 759. The two *Sacraments*, Baptism and the Holy Supper, 898; signature or seal of the Holy Supper, 976. The sense of the letter of the *Word*, 323; the Word without the sense of the letter, 345; the spiritual sense of the Word, 323, 324; the Word, if man had not free-will in spiritual things, 681.

COMPARISONS in the Word are at the same time correspondences, 347.

CONCEPTION of man; how it is effected, 791.

CONDEMN (To). To live wickedly, and to confirm falsities even to the destruction of genuine truth, condemns, 383.

CONDITION. Lot of man's life after death, 760. Condition of those who believe themselves able from their own intelligence to acquire cognitions of God, of heaven and hell, and of the spiritual things which are of the church, 401.

CONFESSION is, that man sees, recognizes, and acknowledges his evils, and finds himself to be a miserable sinner, 755. The mere oral confession that one is a sinner is not repentance, 733–736. A general confession of sins, without enumeration, was accepted by the Reformed who adhere to the Augsburg Confession, instead of actual repentance, 733. Confession ought to be made before the Lord God the Saviour, and then supplication for aid and power to resist evils, 754. See *Supplication*. There is no need of enumerating sins before the Lord, because the man has searched them out and seen them in himself, moreover the Lord led him in the examination and laid them open, and inspired sorrow, and together with this the effort to desist from them and begin a new life, 756. It does no harm for one burdened in conscience to enumerate his sins in the presence of a minister of the church, for the sake of absolution, that his burden may be lightened, because he is thus introduced into the habit of examining himself, and of reflecting upon the evils of each day. But this confession is natural; that before the Lord is spiritual, 756. The confession of the Lord and of one God conjoins minds with heaven, 1086. The idea of three Gods cannot be blotted out by the oral confession of one God, 290. General Confession of the Christian Faith, 11.

CONFIDENCE in the Lord God the Saviour Jesus Christ is the Esse of the faith of the New Church, 491.

CONFIRM. Every man if he will, may confirm himself in favor of the Divine, from the things visible in nature, 17. Those who confirm themselves in favor of the Divine operation in every thing of nature, attend to the wonderful things which are seen in the productions of plants as well as of animals, 15. With those who from the things visible in the world, confirmed themselves in favor of nature to such a degree that they became atheists, their understanding in spiritual light appeared open below and closed above, 20. Human ingenuity can confirm whatever it wishes, 829. The natural rational can confirm whatever it likes, thus falsity equally as well as truth; and when it is confirmed, both appear in a similar light, 1019. Confirmed falsity remains and cannot be rooted out, 383. It is exceedingly dangerous to enter with the understanding into dogmas of faith composed from one's own intelligence and thus from falsities, and still more to confirm them from the Word, 725. Some in the spiritual world who lived many years ago and confirmed themselves in the falsities of their religion, 383.

CONFIRMATION. The confirmation of falsity is the denial of truth, 1019. After one has left the world, he cannot believe any thing else than what he had by confirmation impressed upon himself; this remains fixed in him, and cannot be torn away, especially that which any one has confirmed in himself concerning God, 176. The real cause of this is, that confirmation enters the will, and the will is the man himself, and it disposes the understanding at its pleasure; but bare cognition only enters the understanding, and this has no authority over the will, 383. No one who is in evil and consequently in falsity from confirmation and the life, can know what good and truth are; since he believes his evil to be good, and from this he believes his falsity to be truth; but every one who is in good and consequently in truth from confirmation and the life, can know what evil and falsity are, 577.

CONFIRMERS. Those who are wholly unable to see whether truth is truth or not, and yet can make whatever they wish seem true, are called confirmers, 468.

CONJUGIAL LOVE; CONJUGAL LOVE (*conjugialis*, *conjugalis*). Love truly conjugal is heavenly love, which is free from dominion, 1072. Love truly conjugal corresponds to the love of the Lord and the Church; into it are brought together all the varieties of blessedness, satisfaction, and enjoyment that can ever be brought together by the Lord, 1102. Love truly conjugal is solely from the Lord, and is given to those who are

being regenerated by Him, 1102. Because conjugal love is according to religion, it is spiritual with the spiritual, natural with the natural, and merely carnal with adulterers, 1102.

CONJUNCTION. It is by conjunction with God that man has salvation and eternal life, 521, 971. There can be no conjunction with an invisible God, 1049, 1050. Conjunction with God is given to man solely by the union of the Divine and the Human in the Lord, 158, 522. No conjunction between two is given, unless in turn they accede one to the other, 160. There cannot be conjunction unless it be reciprocal; and it becomes reciprocal while man acts from his freedom, and yet from faith attributes all activity to the Lord, 178. Reciprocal conjunction, 160, 213, 521, 685, 726. The reciprocal conjunction, by which man has salvation and eternal life, is perpetual, 684. The conjunction of the Lord and man is reciprocal; and because it is reciprocal it follows that man ought to conjoin himself with the Lord that the Lord may conjoin Himself with man, 525, 684, 1050. God's conjunction with man is spiritual conjunction in the natural, and man's conjunction with God is natural conjunction from the spiritual. For the sake of this conjunction as an end, man was created a native of heaven and at the same time of the world; as a native of heaven he is spiritual, and as a native of the world he is natural, 522. The reciprocal conjunction of the Lord and man is effected by charity and faith, 527. Goods should be done by man as from himself; but it should be believed that they are from the Lord, with man and through him; this is of the conjunction of charity and faith, thus of the Lord and man, 4. The conjunction with the Lord, effected by charity and faith is spiritual conjunction, 528. There is conjunction with the Lord by the Word; this conjunction does not appear to man, but it is in the affection for truth and in the perception of it, 365. Conjunction is effected by temptations, 213. Conjunction is effected by the Lord only when man does the things written in his table, 423. Conjunction with the Lord is effected by the Holy Supper, 971, 972, 973. Conjunction with heaven cannot be given unless there is somewhere on earth a church where the Word is, and the Lord is known by it, 395. Conjunction of good and truth, of charity and faith, and of the internal and the external man, 167, 621, 871. In heaven the conjunction of good and truth is called the heavenly marriage, 576. The conjunction between men and angels by means of the love's affections is so close that if it were severed men would die, 811. Conjunction was represented by breaking the bread and distributing it, and by drinking from the same cup and handing it to one another, 613. Friendship is natural conjunction, but love is spiritual conjunction, 625.

CONSCIENCE viewed in itself is not a pain, but it is a spiritual willingness to do according to what is of religion and of faith, 894. The pain of mind which is believed to be conscience is not conscience but temptation, which is conflict of the spirit and the flesh; and this when it is spiritual draws from the spring of conscience, but if it is natural merely, it originates from diseases, 894. All who have conscience say what they say from the heart, and do what they do from the heart, 895. See 889–894.

CONSISTENCE of all things depends on order, 908.

CONSOCIATION. Every man is in communion, that is, in consociation with angels of heaven, or with spirits of hell, 811. Consociation of man with angels is effected by the natural or literal sense of the Word, 368. Every man, as to his spirit, is consociated with his like in the spiritual world, and is as one with them, 24, 235. All conjunctions and consociations in the spiritual world are effected according to sympathies and antipathies, 515.

CONSONANTS. In the third heaven the angels do not pronounce any consonants hard, but soft, 404.

CONSTANTINE THE GREAT, 848, 853, 854.

CONSUMMATION of the age is the last time or the end of the church, 1019. The consummation of a church takes place when there remains no Divine truth except what is falsified or rejected, 1014. When truth is consummated in a church, good is also consummated, 1014; the good which is then believed to be good, is only the natural good which a moral life produces, 1014. Causes of the consummation of a church, 1014. Devastation, desolation, and decision have a similar signification with consummation; but desolation signifies the consummation of truth, devastation the consummation of good, and decision the full consummation of both, 1016. In the Evangelists and the Apocalypse the consummation of the age, means the end of the church of the present day, 301 329, 1047.

CONTRADICTION. It is not a contradiction to act omnipotently according to the laws of justice with judgment, or according to the laws inscribed on love from wisdom; but it is a contradiction that God can act contrary to the laws of His justice and love, 119. Contradictory propositions, 289, 572.

CONTRITION. The contrition which at this day is said to precede faith, and to

be followed by the consolation of the Gospel, is not repentance, 730, 732, 893; that it is of no moment, 731. Contrition which is held to precede the present faith is not temptation, 804. The Reformed supported contrition instead of repentance, in order to sever themselves from the Roman Catholics who insist upon repentance and at the same time charity, 733.

CONVERSION. Man is being kept continually in a state in which repentance and conversion are possible, 966. In order that conversion may take place, must not the ferine nature of the panther and the owl, or the noxious quality of the thorn bush and the nettle, first be taken away, and what is truly human and harmless implanted in its stead? 859.

CO-OPERATION of the active and the passive, 635. Co-operation of man with the Lord in regeneration, 526, 782, 787. Illustrated by examples, 783–785. Man's action, concordant with the Lord's action, is what is meant by co-operation, 783.

CORRESPONDENCES are representations of spiritual and heavenly things in natural things, 337. There is a correspondence between the things which are in the spiritual world, and the things which are in the natural world, 121. The magnificent and splendid things in the heavens are correspondences of the affections of the love of good and truth; but the vile and filthy things in the hells are correspondences of the affections of the love of evil and falsity, 127, 129–131. Correspondences are the receptacles and dwelling-places of genuine truth, 348 Correspondences mediate between the senses of the Word, 951. Because Divine things present themselves in the world in correspondences, therefore the Word was written by mere correspondences, 335. What is written by correspondences, is in the ultimate sense written in a style such as is found in the Prophets, the Evangelists, and the Apocalypse; which although it seems common-place, still conceals within it Divine wisdom, and all angelic wisdom, 325. The Lord when in the world spake by correspondences, thus when He spake naturally He also spake spiritually, 331, 335. In man there is a perpetual correspondence between those things which take place naturally and those which take place spiritually, or between those things which take place in the body and those which take place in the spirit, 789. There is a plenary correspondence between the angelic heaven and man, 104. There is a perpetual correspondence of all things of the mind with all things of the body, 69. Correspondences, 334–340; of the heart and of the lungs, 66; between spiritual and natural sight, 492. Between the effects and uses from the Sun of the spiritual world and the effects and uses from the sun of the natural world, 110; of the tree with man, 530, 791, 792. Correspondences, knowledge of, 334–340, 1088, 1089. To the ancients, the science of correspondences was the science of sciences, and was so universal that all their manuscripts and books were written by correspondences, 335, 405, 1088, 1099. Since the representative rites of the church, which were correspondences, in the course of time began to be turned into what was idolatrous and also into what was magical, that knowledge, by the Divine Providence of the Lord, was then lost, and with the nation of Israel and Judah was totally obliterated, 337. The knowledge of correspondences remained with many of the people of the East even to the Coming of the Lord, 338. The science of correspondences was not disclosed after those times, because the Christians of the primitive church were so very simple that it could not be disclosed to them; for if disclosed, it would have been of no use to them, nor would it have been understood, 339. It has been revealed at this day, because now the Divine truths of the church are coming forth into the light, 340.

CORTICAL substance of the brain, 498, 943.

COUNCILS. 289, 291–294. No confidence to be put in councils, 851. See 292, 293, 313–319. Council of Nice, 154, 229, 289, 291, 294, 296, 339, 481, 848. Council called together by the Lord, in the spiritual world, 313.

COUNTRY. Men should love their country, because it supports and protects them, 441. One's country is to be loved not as a man loves himself, but more than himself, 599. To love one's country is to love the public welfare, 599; it is noble to die for it, and glorious for a soldier to shed his blood for it, 599. They who love their country, and do good to it from good will, after death love the Lord's Kingdom, for this is their country there, 599.

COVENANT. Why the Decalogue is called a covenant, 423. The old covenant; the new covenant; the blood of the new covenant, 954, 975. The covenant of the people, 976. Covenant in the Word signifies conjunction, 423.

COVERING. There is a general covering about every member, and this insinuates itself into every part therein, so that they make one in every office and use, 90.

COVERING (Isa. iv. 5; Ez. xxviii. 12, 13), signifies the sense of the letter which covers the interiors of the Word, 316, 353.

Cows signify good natural affections, 337.
CREATABLE. Wisdom is not creatable; so neither is faith, nor truth, nor love, nor charity, nor good; but forms receiving them have been created, 71, 512, 671. It is according to creation that where there are actives there are also passives, and that the two join themselves together as in one, 671, 783. If actives were creatable as passives are, there would have been no need of the sun, and heat and light from it, 671.
CREATE. To create means to form for heaven, 1034. To be created signifies to be regenerated, 780.
CREATION. An idea of creation, 55, 56. One thing was formed from another, 55. A sketch of creation, 123. The whole creation seen in a particular as a type, 129. God created the universe with all and every thing of it, from love by wisdom, 66. God in creating the universe had one end in view, which was an angelic heaven from the human race, 21, 1034. The three essentials of the Divine Love were the cause of the creation of the universe, and they are the cause of its preservation, 78. See *Love*. No one can obtain for himself a just idea concerning the creation of the universe, unless some universal cognitions, previously acquired, put the understanding in a state of perception, 120. God did not create the universe out of nothing, because *nothing is made out of nothing*; but by means of the Sun of the angelic heaven, 124. This has been done according to the laws of correspondence, 130. No creation was possible without order, 702. All things in the spiritual world are created by God instantaneously, according to correspondence with the affections of the angels; while all those things that are in the natural world exist and grow from seeds, 130, 1056. Creation in the natural world was similar to creation in the spiritual world, while the universe was created by God, 130. Obnoxious animals and productions have not been created by God, for all things that God created and creates were and are good; but such things upon the earth arose together with hell, which existed from men, 131. Natural things were created that they might clothe spiritual things, 130. Because man is the principal end of creation it follows that all and every thing has been created for the sake of man, and consequently that all and every thing of order has been brought together into him, and concentrated in him, that God may do primary uses through him, 106. As subsistence is perpetual existence, so preservation is perpetual creation, 357. See *Creatable Things*; also *Sun*.
CREATURE. The spiritual man is a new creature, 778. Every creature (Mark xvi. 15) means all who can be regenerated, 780. By a new creature is meant one who is regenerated, 915.
CROCODILES represent the lusts of diabolical love, 77.
CROSS. In Baptism the infant receives the sign of the cross upon the forehead and the breast, which is a sign of inauguration into the acknowledgment and the worship of the Lord, 911.
CROWN OF THORNS (THE) put on the Lord, signified that they falsified and adulterated the Word as to its Divine truths, 217.
CRUCIFIXION (THE) of the Lord signified that they destroyed and profaned the whole Word, 217.
CRUCIFY (TO) the Lord is to be rashly angry with the Lord, to hate Him, and to wish to blot out His name, 445.
CUP signifies the truth of the Word, 348. The Lord called the passion of the cross a cup (Matt. xxvi. 39, 42; Mark xiv. 36; John xviii. 11), 952.
CURRENT OF ATTRACTION from the Lord, 497, 869. There is a sort of latent current in the affection of every angel's will, that draws his mind to the doing of something, 985.
CURTAINS OF THE TABERNACLE (THE) signify goods and truths, in the ultimates, such as they are in the sense of the letter, 353. They signify the ultimates of heaven and the church, and also of the Word, 388.

DAGON represented the religious system of those who are in faith separate from charity, 337. See also, 112, 421, 817.
DAMNATION. The total damnation which threatened the whole human race, because the power of evil prevailed over the power of good, was removed by means of the Lord's Human, 3, 207, 785. The Lord has delivered the spiritual world, and by means of it is about to deliver the church from universal damnation, 207.
DAPHNE, 98.
DARKNESS signifies falsities arising either from ignorance or from falsities of religion, or from evils of life, 852. That at the end of the Christian church the light of truth would be almost extinguished, is foretold in many places in the Apocalypse, 398.
DAVID. By David, in the Word, is meant the Lord, 288.
DAY (THE) of Jehovah means the Coming of the Lord, 331, 1023. The Coming of the Lord is the morning, 1025.
DEATH is not the extinction of life, but its continuation, and it is only a passage across, 1055. Entrance into the spiritual world is generally on the third day after decease, 239, 412. Man after death is none the less a man, and such a man

as not to know that he is not still in the former world, 1055. Spiritual death viewed in itself is natural life without spiritual, 522. Immediately after his entrance into the spiritual world man is for some time preparing for his society to which he has been assigned, 626, 769 See *World of Spirits.*

DEBTS OF CHARITY, 610, 611. Wherein they consist, 610; some are public, 610; some domestic, 611; and some are private, 612. These are discharged by those who are in charity with a different mind from that with those who are not in charity, 612. See *Charity.*

DECALOGUE The decalogue was holiness itself in the Israelitish church, 421–424 In the sense of the letter the decalogue contains the general precepts of doctrine and life; but in the spiritual and heavenly senses, all universally, 424, 427. The ten commandments of the decalogue contain all things which are of love to God, and all things which are of love to the neighbor, 457, 634. The laws of the decalogue, universally known in the world, were promulgated from mount Sinai by Jehovah Himself with so great a miracle, that men might know that these were not only civil and moral, but also Divine laws, 417, 624. The commandments of the decalogue were the first-fruits of the Word, 420. They were in a brief summary a complex of all things of religion, by which conjunction of God with man and of man with God is given, 420. Since by that law there is conjunction of the Lord with man and of man with the Lord, it is called *the covenant* and *the testimony*, 423, 633. It was written on two tables, one of which contains in the complex all things which regard God; and the other contains in the complex all things which regard man, 424, 633. See *Commandments.*

DECISION in the Word signifies the full consummation of both truth and good, 1016. See *Consummation.*

DEGREES. In each world, the spiritual and the natural, there are three degrees, which are called degrees of height, 121. These three degrees among themselves are similar to end, cause, and effect, 54. Between the three degrees of height, there is a progress to infinity, in that the first degree, which is called natural, cannot be perfected and elevated to the perfection of the second degree, which is called spiritual, nor this to the perfection of the third which is called heavenly, 54. The three heavens were made from the three degrees of spiritual atmospheres, 123; they are distinct from each other according to the three degrees of love and wisdom, 812, 813. By means of degrees, God made the world finite more and more, 56. There are three degrees of love and wisdom, and thence three degrees of life, 73. There are in every man from creation three degrees of life, 368. Man is in the natural degree as long as he is in the world, and is then so far in the angelic spiritual as he is in genuine truths, and so far in the heavenly as he is in a life according to them; he does not come into the spiritual itself and the heavenly itself till after death, because these two are enclosed and stored up within his natural ideas, 368. Effects of opening and shutting the various degrees of the mind, 57.

DELIGHT. In the heat and light of heaven there is ineffable delight, which is communicated, 831. The soul's delight is from Love and Wisdom from the Lord; this delight flows into the soul from the Lord, descends through the higher and the lower regions of the mind into all the senses of the body and fills itself full in them, 990. See *Enjoyment.*

DEMOCRITUS, 932.

DEMOSTHENES, 926.

DENMARK, 272.

DEPOSE. Those deposed, who presided over large bodies, because they do not love what is true or what is just, 413.

DESCARTES, 939.

DESOLATION in the Word signifies the consummation of truth, 1016, 300. See *Consummation.*

DEUCALION AND PYRRHA, 98.

DEVASTATION of the present church even to destruction, 851. Devastation in the Word signifies the consummation of good, 1016. See *Consummation.*

DEVILS. They are called devils who have been in evils and thence in falsities, 416. They are called devils who have confirmed evils in themselves by the life, 138 Devils; those who have lived wickedly, and have thus rejected from their hearts all acknowledgment of God, 58. Devils considered in their essence are no other than evils and falsities, 148. A devil meditates and practises only infernal things, 247. Every devil can understand what is true when he hears it, but he cannot retain it, because when the affection of evil returns, it casts out the thought of truth, 560, 679. Devils have rationality from the glory of the love of self, 724. The name Jesus can be spoken by no devil in hell, 434. Every one is allowed to be in his own enjoyment, even the most unclean, provided he does not infest good spirits and angels; but as from their enjoyment evil spirits cannot do otherwise than infest them, they are cast into work-houses where they suffer hard things, 777, 879, 880. See *Satans, Hell.*

DIANA, 29, 98, 265.

DIE. Man can never die, 946.

DIFFERENCE between man in the natural

world, and man in the spiritual world, 1056; between man and beast, 601, 672, 781; between natural and spiritual faith and charity, 647–652; between things that are seen in the natural world and the things that are seen in the spiritual world, 1056.

DIGNITIES. The love of self is chiefly a love of dignities, 589.

DINNERS and suppers of charity are among those only who are in mutual love from similar faith, 613.

DIOGENES, 926.

DIRECTION. Contrary direction of the mind's interiors; what it produces, 816, 925.

DISCIPLES. The twelve disciples in the spiritual world, 1054, 5, 172. See *Apostles*.

DISEASES, 892. Lingering diseases, 744; chronic diseases, 750.

DISPOSITION is from the affection of the love in the will; the enjoyment coming from this love disposes, 258. As the disposition is, such is the reception, 9. The disposition of the truths of faith is into series, thus, as it were, fascicles, 497. The Divine order is that man should dispose himself for the reception of God, 166.

DISSIMULATION. Origin of all dissimulation, 799, 179.

DISTINCTION between the spiritual and the natural, 407, 811, 1101.

DIVIDE. Every thing which is divided, unless it depend on one, would of itself fall to pieces, 12. Every thing is divisible to infinity, 56. What is divided does not become more and more simple, but more and more manifold, because it comes nearer and nearer to the Infinite, in which are all things infinitely, 410. A man may divide his heart, and compel its surface to raise itself upwards, while its flesh turns itself downwards, 252.

DIVINE. What is from God is not called God, but is called Divine, 41. The Divine which proceeds immediately from God is not in space, although He is omnipresent, 48. From the Lord proceeds the Heavenly [*Celestial*] Divine, the Spiritual Divine, and the Natural Divine, 326. That is called the Heavenly Divine which proceeds from His Divine Love; that is called the Spiritual Divine which proceeds from His Divine Wisdom; the Natural Divine is from both, and is their complex in the ultimate, 326. In every Divine there is a first, a mediate, and an ultimate; and the first passes through the mediate to the ultimate, 343. Divine things present themselves in the world in correspondences, 335.

DIVINE ATTRIBUTES, 43, 834. Changed by the gentile nations into as many gods, 29, 401, 834.

DIVINE ESSE (THE) is Jehovah, 31–40. It is Esse in itself, and, at the same time, Existere in itself, 34, 35. The Divine Esse and Existere in itself cannot produce another Divine that is Esse and Existere in itself, 37. A plurality of gods, in ancient and also in modern times, originated from no other cause than from not understanding the Divine Esse, 38. The Divine Esse is One, The Same, The Itself, and Indivisible, 41. See *Esse*.

DIVINE ESSE AND DIVINE ESSENCE. As infinity, immensity, and eternity pertain to the Divine Esse, so omnipotence, omniscience, and omnipresence pertain to the Divine Essence, 90. It appears as if these two were one and the same; but still esse is more universal than essence, for an essence supposes an esse, and from esse essence is derived, 31, 65. Not that the Esse of God existed before, but because it enters into the Essence, as an adjunct, cohering with, determining, forming, and at the same time elevating it, 65.

DIVINE ESSENCE (THE) is made of the Divine Love and the Divine Wisdom; or of Divine Good and Divine Truth, 67. God neither could nor can divide His Essence, for this is one and indivisible, 512. Where the Lord is present, there He is with His whole Essence: and it is impossible for Him to take some of it away, and thus to give a part to one and a part to another; but He gives the whole, and gives man the opportunity to take little or much, 513. Because God cannot be received by any one as He is in Himself, He appears as He is in His Essence as a Sun above the angelic heavens, 42. See *Essence*.

DIVINE GOOD AND DIVINE TRUTH are the Essence of God, 145. In the Word by Jehovah is meant the Divine Love or the Divine Good; and by God, the Divine Wisdom or the Divine Truth, 145. Nor is any other than the Divine Truth meant by the Messiah or Christ, nor by the Son of Man, nor by the Comforter, the Holy Spirit, 145. Jehovah God descended into the world as Divine Truth that He might do the work of redemption, 146. Although God descended as the Divine Truth, still He did not separate the Divine Good, 148. He did the work of redemption by the Divine Truth from the Divine Good, 146.

DIVINE HUMAN (THE). See *Human*.

DIVINE ITSELF (THE), 37. The Divine, which in itself is ineffable and imperceptible, was in its descent adapted to the perception of angels, and at last to the perception of men, 324.

DIVINE LOVE AND DIVINE WISDOM. These are two things which proceed from the Lord, 323. The universe was

created by Jehovah God from His Love by His Wisdom, 123. The Divine Love, together with the Divine Wisdom, is in all created subjects and in every one, 66. God in His Essence is Divine Love, 1093. Divine Love forms life, as fire forms light, 70. Divine Wisdom is properly life, and life is properly the light which proceeds from the Sun of the spiritual world, in the midst of which is Jehovah God, 70. Divine Love can purpose only to unite itself to man and man to itself, 1093. The whole angelic heaven is arranged into its form and preserved in it from the Divine Love by the Divine Wisdom, 67.

Divine Order. Righteousness is Divine order itself, 156. The Divine order is unchangeable, 166. The Divine order is, that man should dispose himself for the reception of God, and prepare himself as a receptacle and habitation into which God may enter, and dwell there as in His temple, 166. Divine order fills all and every thing, even to each minutest particular in the universe, 167. Man was created a form of Divine order, 104. Man is so far in power against evil and falsity, as he lives according to Divine order, 106. It is the same whether you say, to do contrary to Divine order, or to do contrary to God, 702. It is according to Divine order that there should be generals and particulars, and that both should be together in every single thing, and that otherwise particulars do not exist and subsist, 1035.

Divinities. Angels said that they could not even utter "*three equal Divinities*," 37.

Doctrinals (The) of the New Church are continuous truths, laid open by the Lord by means of the Word; and confirmations of those truths by means of what is rational cause the understanding to be opened above more and more, and thus to be elevated into the light in which the angels of heaven are, 726. Faith is the principle, and doctrinals are derivatives, 295.

Doctrine (The) of the church is to be drawn from the sense of the letter of the Word and confirmed by it, 358–362. The doctrine of genuine truth may be fully drawn from the literal sense of the Word; for the Word in that sense is like a man clothed, whose face is bare and his hands also bare. All the things which pertain to a man's faith and life, and thus to his salvation, are naked there, but the rest are clothed, 362. The Word is not understood without doctrine, 361. The Word by doctrine is not only understood, but it also shines in the understanding, 361. True doctrine is like a lamp in the dark, and like a guide-post on the highway, 361. They who read the Word without doctrine are in obscurity respecting every truth, and their mind is wandering and uncertain, prone to errors, and also easily falling into heresies, 361. The most essential thing of the church is, that Jehovah God descended and assumed the Human, 158. Doctrine is not gathered by means of the spiritual sense of the Word, but only illustrated and corroborated, 362. Genuine truth, which will be of doctrine, does not appear in the sense of the letter of the Word to any but those who are in enlightenment from the Lord, 362, 363. Doctrine does not establish and make the special church which is with the individual man, but faith and a life according to it, 373. All things pertaining to doctrine and life have relation to love to God and love toward the neighbor, 424.

Do from Himself (To) belongs to God alone, 828.

Dogmas. It is exceedingly dangerous to enter with the understanding into dogmas of faith composed from one's own intelligence and thus from falsities, and still more to confirm them from the Word, 725. But in the New Church it is allowable to enter with the understanding and to penetrate into all its secrets, and also to confirm them by the Word, 726.

Dominant Love (The). Man's very life is his love, and such as the love is such is the life, 577. This love has many other loves subordinate to it, which are derivations, and with it make one kingdom, 577. That which is of the dominant love, is what is loved above all things: this is continually present in man's thought, because it is in his will and makes his veriest life, 577. A man is wholly such as the dominant [principle] of his life is; by this he is distinguished from others; according to this his heaven is made if he is good, and his hell if he is evil. After death this cannot be changed, because it is the man himself, 578

Door (The) signifies the Lord God the Redeemer, 202.

Dort (*Synod of*), 686, 687, 1020.

Double. Man is double-minded, 249. Pretenders, flatterers, liars, and hypocrites possess a double mind, 623.

Dove (The) signifies regeneration and purification, 246. The doves which appear in heaven are correspondences of the affections and thence the thoughts in relation to regeneration and purification, 246.

Dragon. By dragon, in the Apocalypse, are meant those who are in the faith of the present church, 302, 866. By the dragon's persecuting the woman who brought forth the son, is meant that for a long time the spiritual sense would not

be acknowledged, 340. The spheres in the spiritual world which flow forth from the Christendom of to-day are like tempest-driven atmospheres, arising from the breathing holes of the dragons, 823. See also 446, 556.
DRINK. Drinking water from a fountain means to be instructed concerning truths, 927. Conjunction was represented by drinking from the same cup and handing it to one another, 613.
DURA MATER AND PIA MATER, 346.
DUTCH. Traffic is the final love of the Dutch, and money is a mediate love subservient to this; and that love is spiritual, 1069. The Dutch are fixed in the principles of their religion more firmly than others, and they are not parted from them, 1069. Those who led any life of charity in the world, are amended of themselves, and prepared for heaven; these afterward become more constant than others, 1071.

E. In the third heaven they cannot utter the vowel *e*, but instead of it *eu*, 403.
EAGLES in the spiritual world represent those who, as soon as they hear the truth, perceive that it is truth, 74. By eagles (Matt. xxiv. 28) are meant the lynx-eyed leaders of the church, 851.
EARS. To gather the ears of corn and eat (Matt. xii. 1–9), in the spiritual sense signifies to be instructed in doctrinals, 437.
EARTH (THE) is as a common mother, 443, 791. In the Word the earth signifies the church, 792.
EARTHQUAKE (AN) signifies an inversion of the church, which is made by falsities and falsifications of the truth, 299.
EASTERN NATIONS. See *Orientals*.
EAT. Eating from the tree of the knowledge of good and evil means the appropriation of evil, 666. See *Tree*.
EATING. By eating is meant appropriation, 951. The Holy Supper is a spiritual eating, 963, 974.
EDEN (THE GARDEN OF) signifies wisdom and intelligence from the Word, 353, 666.
EDOM signifies the natural, 335.
EFFECTS. The causes of all things are formed in the internal man, and all effects are produced therefrom in the external, 529. See *Cause*
EFFLUX. Influx adapts itself to efflux, 1077 See *Influx*.
EGGS (Wonders in), 16.
EGYPT signifies the scientific, 334. Egypt means a church which in its beginning was pre-eminent, 852.
EKRONITES, 920.
ELECT. By gathering together the elect from the four winds, from one end of the heavens to the other (Matt. xxiv. 31), is meant a new heaven and a new church of those who have faith in the Lord and live according to His commandments, 330. See *Election*.
ELECTION. No election is made before or after birth, but all are called to heaven, 889. The Lord after their death elects those who have lived well and behaved aright, 889. The dogma of the present church respecting predestination, sprang from the faith in election as a shoot from its seed, 686, 845.
ELIAS OR ELIJAH represented all the prophetic Word, 355.
ELISHA represented the church as to doctrine from the Word, 356.
ELYSIAN fields, 929.
EMBRYOS in the mother's womb have neither motion nor feeling, 147.
EMERODS signify natural loves, which separate from spiritual love are unclean, 337.
ENCHANTERS. Who those were whom the ancients called enchanters, 454
END. The infinite diversity between the good will of one and of others, originates in the end, intention, and consequent purpose, 530. Man himself in all that belongs to him is like a tree. In the seed of a tree there are concealed, as it were, the end, intention, and purpose of producing fruits, 530. As a temple of God, man has salvation and eternal life for his end, intention, and purpose, 531. God is the end with all in heaven, and evil is the end with all in hell, 740. There are three things which follow each other in order, — end, cause, and effect, 106. The end is not any thing unless it looks to the efficient cause, and the end and this cause are not any thing unless the effect is produced, 106, 555. The end and the cause may indeed be contemplated abstractly in the mind, but still for the sake of some effect which the end intends, and for which the cause provides, 106. In every complete thing there is a trine, which is called the first, the mediate, and the ultimate; also end, cause, and effect, 344. The first and last ends contain in them the mediate ends, 252. The end, through mediate causes, produces effects, 531. He who loves the end also loves the means, 75. Every one who is in the end, is also in the means; for the end is most internally in all the means, actuating and directing them, 22. The universe is a work comprising ends, causes, and effects, in an indissoluble connection, 78, 344. The effect cannot be perfected so that it may become as its cause, nor the cause, so that it may become as its end, 54. The end of creation was an angelic heaven from the human race, consequently man, 105, 1034. The salvation and eternal life of men are the first and

the last ends of the Lord, 252. See *Cause, Effects.*

ENDEAVOR (THE) or the will is in itself act, because it is a continual effort to act, which becomes an act in externals when the conclusion is reached, 556.

ENGLISH (THE) in the spiritual world, 1073–1076. The better ones among the English nation are in the centre of all Christians, because they have interior intellectual light, 1073; this light, they acquire from their freedom to speak and to write, and thus to think, 1073. There is among the English a similarity of minds, owing to which they become familiarly attached to friends who are their own countrymen, but rarely to others; they also aid each other and love sincerity, 1073.

ENJOYMENTS. Enjoyment makes the life of man's love, 691. Every love has its own enjoyment, 1007. Enjoyment, by which love manifests itself, each one calls good, 67. Love's enjoyments are of two kinds, enjoyments of the love of good and enjoyments of the love of evil, 68. Man calls that which he loves enjoyment, because he feels it; but that which he thinks and does not love, he may also call enjoyment, but it is not the enjoyment of his life, 578. Whatever proceeds from love is called good, even if it be evil; for enjoyment, which makes the life of love, produces this, 873. The love's enjoyment is what is good to a man, but the undelightful is what to him is evil, 578. The activity of love makes the sense of enjoyment; its activity in heaven is with wisdom, and its activity in hell is with insanity; the activity in both yields enjoyment in its own subjects, 775. Enjoyment is the all of life to all in heaven, and to all in hell, 775. The enjoyments of hell are opposite to the enjoyments of heaven, 631. The enjoyment of evil encompasses the merely natural man as a fog does a marsh, absorbing and smothering the rays of light, 761. Infernal enjoyment is amended, reformed, and inverted solely by the rational and moral that are spiritual, 761, 762. Enjoyment in use arising from love through wisdom is the soul and life of all heavenly joys, 982. The enjoyments of the soul are in themselves imperceptible beatitudes; but they become more and more perceptible as they descend into the thoughts of the mind, and from these into the sensations of the body, 1002. The enjoyment of doing good to the neighbor is a reward. The angels in heaven have this enjoyment, and it is a spiritual enjoyment which is eternal, and immensely exceeds every natural enjoyment, 619, 983. They who are in this enjoyment do not wish to hear of merit; for they love to do, and they perceive that they are favored in the doing, 620. Of the enjoyments of love and the pleasantness of thought, man is but dimly sensible while he lives in the natural body, 771. Enjoyments from loves in the spiritual world are often perceived as odors, 1090.

ENLIGHTEN (TO). The Sun of the angelic heaven enlightens the understanding of all, both of angels and men, 99.

ENLIGHTENMENT is from the Lord alone, and is with those who love truths because they are truths, and who make them uses of the life, 362. What it is to be in enlightenment in reading the Word, 363. When man does not immediately go to the Lord, enlightenment which from the Lord alone is spiritual then becomes more and more natural, and at length sensual, 294. Enlightenment which is from the Lord is turned into various lights and into various heats with every one, according to the state of his mind, 258. The state of those who are to come into the Lord's New Church, 503.

ENOCH with his associates collected correspondences from the lips of the men of the most ancient church, and transmitted the knowledge of them to posterity, 336.

ENORMITIES (THE) which have flowed into the church from the Lord's being called the son of Mary, and not the Son of God, 154.

ENTHUSIASTS. Men should be cautious how they persuade themselves that the zeal by which many are actuated while they are speaking in public is the Divine operation in their hearts; for a similar, and even a warmer zeal is excited in the breasts of enthusiasts, 248. Most enthusiasts after death fall into the insane fancy that they themselves are the Holy Spirit, 239.

ENTRANCE (THE) of the Lord into man with Divine goods and truths is in the highest region of the mind, 694. Entrance of man into the world of spirits, 204. Entrance into the spiritual world is generally on the third day after decease, 239.

ENUNCIATIONS (PROPHETICAL), 394, 404. No announcements and answers from heaven are ever made except by ultimates, 355.

EPHOD (THE) signifies the Divine truth in its ultimate, and thus the Word in the sense of the letter, 351.

EPHRAIM signifies the understanding of the Word in the church, 374.

EPICURUS, 926.

EPISTLES of the Apostles, 503. An epistle written by Paul while he sojourned in the world, but not published, 950.

EQUILIBRIUM. Man is in spiritual equilibrium, which is his free will, 546, 673, 676. There is no substance in the created universe which does not tend to

equilibrium in order that it n ay be in freedom, 697.

ERROR. Fundamental error of the church at this day with regard to redemption, 218, 787. With regard to the Holy Spirit, 255.

ESSE in itself is Jehovah God, 34. The Esse of God, or the Divine Esse cannot be described, because it is above every idea of human thought, 31, 45. The Divine Ease is Esse itself, from which all things are, and which must be in all things, that they may be, 31. Divine Good is the Esse of His substance, 837. The will is the esse of man's life, 602. *Esse* (to be), *fieri* (to become), and *existere* (to exist); the end is the *esse*, the cause the *fieri*, and the effect the *existere*, 344. Esse, unless it be a substance, is only a thing of reasoning, 33. A distinction is to be observed between *Esse* and *Essence*, and thence between *Existere* and *Existence* as between what is prior and what is posterior; and what is prior is more universal than what is posterior, 35. See *Divine Esse*.

ESSENCE (THE) supposes an *esse*, and from *esse* essence is derived, 31, 35. Essence and form make one, as *esse* and *existere*, 182. Essence without a form is but a mere thing of reasoning, 945. Essence without form, or form without essence, is not any thing; for essence has no quality except from form, nor is form a subsisting entity except from essence, 518. Charity is the essence of faith and faith is the form of charity; just as good is the essence of truth and truth is the form of good, 518. The essence of love is to love others outside of itself, to desire to be one with them, and to make them happy from itself, 74. The *Essence* of the faith of the New Church is truth from the Word, 491. Externals derive their essence from internals, and both of these derive theirs from the inmost, 353. Every one acts what he acts from his essence, 246. The essence or nature which any one appropriated to himself in the world cannot be changed after death, 868. See *Divine Essence*.

ESSENTIALS (THE THREE), which are called the Father, the Son, and the Holy Spirit, in the Lord are one, 241, 284, 287, 290. The Lord, charity, and faith are the three essentials of salvation, 627; they are also the essentials of the church, 960. All the essentials of the church are in spiritual light, 283. There are general and also particular essentials of one thing, and together these make one essence, 284. The general essentials of one man are his soul, body, and operation, 284.

ESTABLISHMENT OF ORDER. See *Arrangement*.

ETERNAL is infinite as to time, 600. *To eternity* is predicated of things progressive without end, 50.

ETERNITY OF GOD, 44–58. The eternity of God has relation to times, 44. God's infinity in relation to times is called eternity, 50. By eternity the angels perceive Divinity as to Existere, and also as to Wisdom, 51. See *Immensity* and *Infinity*.

ETHER. There is ether in the land and water by means of which the terraqueous globe is held together and made to revolve, 49. Ether flows in and flows out without affecting, 482. No quality of the ether can be elevated to any quality of the aura, 54. See *Atmospheres*.

EVENING and night mean the last time of the church, 1026. The state of the church before the Coming of the Lord is called evening in the Word, 172.

EVIL had its rise in man; to think that God created evil, is horrible beyond expression, 691. All evil is from hell, 546. The evils which are of hell should first be removed before man can will the goods which are of heaven, 458, 615, 616, 737, 740, 817. Evil resides in every man's will from his birth, 615. The evils into which man is born are in the will of the natural man by generation, 794. Man inclines by birth to all kinds of evils, and from the inclination he lusts after them, 815. See *Hereditary*. The man is evil who has an evil will, and still more so he whose understanding favors evil, 806. All evils are contagious, 204. All kinds of evils arise from the flesh, 905. God does not hold man in evil, but withholds him from evil, 100. Man ought to purify himself from evils, and not wait for the Lord to do this immediately, 461, 616. Man turns into evil the good which is continually flowing from God, by turning himself away from God and toward himself, 691. Evil and good cannot be together, 460. As far as evil is removed, good is regarded and felt, 460. So far as one does not will evil he wills good, 617. To will evil and to do good are in themselves opposites, 615. Evil cannot exist in the internal man and good in the external; if they do, the good in the external man is like the superficial healing of a wound, within which is putrid matter, 615. The evil which a man does not see, recognize, and acknowledge, remains; and that which remains becomes more and more enrooted, until it obstructs the interiors of his mind; from which man becomes first natural, then sensual, and at last corporeal, 760. There are innumerable lusts inherent, rolled up as it were, in every evil, 756, 815. Every evil with man has conjunction with such in hell as are in similar evil, 817. Every evil which a man has

actually appropriated to himself remains, 817. Evil and faith in the one and true God cannot be together, for evil is against God, and faith is for Him, 872. Evil obliterates the truth and induces falsity, 126. The Lord imputes good to man and not any evil, 867.

EVIL AND FALSITIES. All evils and the falsities thence are from hell, 107. All things that are contrary to Divine order have relation to evil and falsity, 576. Evil loves to be conjoined with falsity and falsity with evil; their conjunction viewed interiorly is not marriage but adultery, 576. All insanity and folly are from the conjunction of evil and falsity, 577. Truth cannot be conjoined with evil, nor good with the falsity of evil. If truth is adjoined to evil, it becomes no longer truth but falsity, because it is falsified; and if good is adjoined to the falsity of evil, it becomes no longer good but evil, because it is adulterated, 577.

EXINANITION. The state of exinanition of the Lord was the same as the state of His humiliation before the Father, 165. The state of His exinanition was the state of His progress to union, 177. Without this state the Lord could not have been crucified, 166. See *Glorification.*

EXISTENCE. See *Existere.*

EXISTERE. An existere, unless it be from an esse, is not any thing, 35. A distinction is to be observed between existere and existence, as between what is prior and what is posterior, 35. See *Esse.* Divine Truth is the Existere of God's substance, 837. God is not only Esse in itself, but also Existere in itself, 35.

EXPANSE (THE) arises from the centre and not the reverse, 64. The spiritual world is not in extension but in its appearance, 674. Concerning the centre and the expanse of nature and of life, 59.

EXPIATION signifies the removal of sins, into which man would rush if Jehovah not clothed should be approached by him, 227.

EXTENSE. The expanse around the Sun of the angelic heaven is not an extense, but still is in the extense of the natural sun, and with the living subjects there according to reception, and the reception is according to forms and states, 63.

EXTERNAL. See *Internal.*

EYES OF THE SPIRIT cannot be opened with any one who is in evils and thence in falsities, 1039. When the Lord manifested Himself to His disciples, He first opened their eyes, 1039.

FABLES were correspondences, from which the men of the earliest age spoke, 926, 335. The fabulous tales of the Greeks were derived from correspondences, 336, 401. The fables of the ancients concerning human souls, 288.

FABULOUS. It is more than fabulous in the eye of reason that the one God begat any Son from eternity, 140. Fabulous faith of the Christians concerning three Divine Persons from eternity, and concerning the passion of the Lord that it was redemption itself, 206.

FACULTY (THE) for knowing, understanding, and being wise, is connate with man, 476. Man is born a faculty for knowing and an inclination for loving, 84. God preserves always with man, even the wicked, a faculty for understanding and an inclination for loving, 109. There are two faculties or parts of the mind, the will and the understanding, 806, 872. Description of the properties of each by itself, 873. In every man of sound mind there is a faculty of receiving wisdom from the Lord, also a faculty of receiving love, 963. Man has the faculty of conjoining himself with the Lord and the Lord with himself for ever, 964. Every man, from any nation whatever, has the faculty of receiving redemption, 975. Whence comes the faculty of knowing, of understanding, and of speaking rationally, 965.

FAITH is the form of charity, 518, 552. Faith is no other than truth, 245, 493, 495, 504, 534, 549; it is truth in its light, 496. Faith is spiritual sight, 36, 491, 492. Faith is nothing but a complex of truths shining in the mind of man, 493. Faith is to think aright concerning God and concerning the essentials of the church, 826. Faith is the truth that man believes from the Lord, 960. By faith is meant all the truth which man from the Lord perceives, thinks, and speaks, 514, 570. Faith is conjunction with God by truths which are of the understanding and thence of the thought, 522. Faith and truth make one thing; for the good of faith is as a soul, and truths make its body, 821. The faith of the church respecting God is like the soul of the body, and doctrinals are like its members, 295. The faith of every church is as seed from which all its dogmas spring, 297, 482. Such as the faith of a church is, such is its doctrine, 295. Faith enters into the parts of a system of theology, one and all, as blood enters into the members of the body, 491. The true faith is the one only faith; it is faith in the Lord God the Saviour Jesus Christ, and is with those who believe Him to be the Son of God, the God of Heaven and Earth, and one with the Father, 537. Faith in the one and true God causes good to be good in internal form also; and on the other hand, faith in a false god causes

good to be good in outward form only, which is not good in itself, 871. Saving faith is in the Lord God the Saviour Jesus Christ, 479–484, 547. The life and essence of faith are in the Lord and from the Lord, 493. It is a law of order that man should procure to himself faith by means of truths from the Word; and also that man should justify himself, 112. The truths of which faith in the Divine Human of the Lord God the Saviour consists, are all like stars which manifest and form that faith by their lights, 234. Man takes this faith from the Word by means of his natural light, in which it is knowledge, thought, and persuasion; but the Lord causes it to become, in such as believe in Him, conviction, trust, and confidence, 234. How natural faith, which is only persuasion, becomes spiritual, which is real acknowledgment, 14. Faith is formed by man's going to the Lord, by learning truths from the Word, and by living according to truths, 493, 494. An abundance of truths, coherent as if bundled together, exalts and perfects faith, 496. The truths of faith however numerous they are, and however diverse they appear, make one from the Lord, 501. Faith in its essence is spiritual, but natural in its form, 482. When man is in spiritual faith he is also in natural faith; for spiritual faith is inwardly in natural faith, 509. Faith in the Lord is not indeterminate, but it has its terminus, whence it comes and whither it goes, 484. Faith and a life according to it establish and make the special church which is with the individual man, 373. Nothing of faith is from man but from the Lord alone, 507. Man can acquire faith for himself, 504. See *Charity and Faith*.

Faith of the New Church. It is as a gate through which entrance is made into a temple, 1. Universal form of this faith, 1, 2. Particular form, 2, 3. The *Esse* of the faith of the New Church is, 1. Confidence in the Lord God the Saviour Jesus Christ; 2. Trust that he who lives well and believes aright is saved by Him. The *Essence* of this faith is Truth from the Word. Its *Existence* is, 1. Spiritual Sight; 2. Accordance of truths; 3. Conviction; 4. Acknowledgment inscribed on the mind, 491. The first element of faith in the Lord is the acknowledgment that He is the Son of God, 487. See *Son of God*. The faith of the New Church is, that there has been but one Divine Person, thus one God, from eternity; that there is a Divine Trinity united in one Person; this faith is in a visible God, accessible, and with Whom there can be conjunction, in Whom, as the soul in the body, is the invisible God, inaccessible, and with Whom there cannot be conjunction. The faith of the New Church attributes to the visible God in Whom is the invisible all power to impute, and also to work out the effects of salvation; it is in one God Who is at once Creator, Redeemer, and Saviour; it teaches repentance, reformation, regeneration, and thus remission of sins, with man's co-operation; an imputation of good and evil, and at the same time of faith in Jesus Christ Himself, God, Redeemer, and Saviour; also free will on man's part both to apply himself for reception and for co-operating; it conjoins faith in the Lord and charity toward the neighbor as two inseparable things, and so it makes religion, 865. It is now lawful to enter intellectually into the arcana of faith, 725. See *New Church*.

Faith of the Old Church, or of the Church of the Present Day. In this faith, which in its internal form is a faith in three Gods, and in its external form in one, there are troops of falsities, 298. When a belief in three Gods was introduced into the Christian churches, which was done at the time of the Nicene Council, they banished all the good of charity and all the truth of faith, for these two are wholly inconsistent with the mental worship of three Gods and the oral worship at the same time of one God, 850. The faith of the present day prevents the truths which are in the Word from being seen clearly, 821. The idea of three Gods induces a stupid faith, 304. Faith in an invisible God is actually blind, because the human mind does not see its God, 483. That God is the cause of evil comes by sequence from the faith of this day, 689. Faith without charity is not faith, 571. Faith is not faith unless conjoined with charity, 477, 503, 520, 534, 555. Faith separate from charity is like the light in winter, and faith conjoined with charity is like the light in spring, 549, 821. Actual repentance finds very great resistance in the Reformed Christian world, primarily because of their belief that repentance and charity contribute nothing to salvation, but faith alone, — to the exclusion of man's co-operating from himself or as from himself, 757. These three, faith, imputation, and Christ's merit, are one in the present church, and may be called a triune; for if one of the three were now taken away, the present theology would become nothing, 844, 843. This faith is not Christian, because it is at variance with the Word, and the imputation belonging to this faith is vain, because the merit of Christ cannot be imputed, 844. This faith is described in the Apocalypse by a dragon; and that of

the New Church, by a woman encompassed by the sun, upon whose head was a crown of twelve stars, 866. Merely natural faith, or faith destitute of spiritual essence, is not faith, but persuasion only, or knowledge, 483, 491. A man who is merely natural and dead as to faith, can indeed speak and teach concerning faith, charity and God, but not from faith, from charity, and from God, 548. The practice of speaking from memory and recollection, although not at the same time from thought and intelligence, produces a species of faith, 128. If the faith is false it plays the harlot with every truth in the Word, and perverts and falsifies it, and makes man insane in spiritual things, 296. There is a true faith, a spurious faith and a hypocritical faith, 535, 537, 540. Spurious faith, in which falsities are commingled with truths, 491, 492, 540. Hypocritical or Pharisaic faith is a faith of the mouth and not of the heart, 492, 493, 543. Meretricious faith is from truths falsified, and adulterous faith from goods adulterated, 491, 492. Closed or blind faith is faith in mystical things, which are believed although it is not known whether they are truth or falsities, or whether they are above reason or contrary to it, 491, 492. Wandering faith is a faith in more Gods than one, 492. Purblind faith is a faith in any other than the true God, and with Christians in any but the Lord God the Saviour, 492, 493. Visionary and preposterous faith is the appearance of falsity as truth from ingenious confirmation, 492, 493. There is no faith with the evil, 545–549.

Fallacies spread in the church; their origin, 96. Appearances of truth may be taken for naked truths, which when confirmed become fallacies, 382.

Falsify (To) the Word is to take truths from it and apply them to confirm falsities, 279. Examples of truth falsified, 279.

Falsities. All falsities are from hell, 107. Every one who is in falsity from evil, is as to his spirit actually in hell with the devils, 109. From one falsity flow falsities in a continued series, 219. In the light of the world, separate from the light of the higher regions, falsities appear as truths, and truths as falsities, 71. Truths are not only covered over by falsities, but they are also obliterated and rejected, 374. With those who read the Word from the doctrine of a false religion, the truths of the Word are as in the shadow of night, and falsities as in the light of day, 363. Confirmed falsity remains and cannot be rooted out, 383. Evils accompany falsities and cling to them, 413. Falsity which is not of evil can be conjoined with good, 577. Falsity when it touches the truth, is like the point of a needle touching the fibril of a nerve or the pupil of the eye, 386. Falsity does not see truth, but truth sees falsity, 1021. Falsities close up the understanding, 725. Origin of many horrible falsities in the church of the present day, 787, 788.

Fame as painted by the ancients, 532.

Families are recognized from their first father, 164. Spiritual families, 535.

Fanaticism. Origin of the many fanatical and hence heretical opinions which have been introduced into the world, in every country where there is any religion, 98, 154, 845.

Fantasy is produced by sensual thought, while ideas from any interior thought are shut out, 136. Fantasies are ideal thought, 656. In fantasy the apparent is believed to be reality when it is not, 483. By fantasies infernal spirits can represent magnificent things, by closing up the interiors of the mind and opening only the exteriors, 310, 885, 1080. Those are in the fantasy of their lust who think interiorly in themselves, and indulge the imagination excessively by talking to themselves; they almost separate the spirit from connection with the body, and from vision they inundate the understanding, 885. Fantasy about pre-eminence, 879.

Father, Son, and Holy Spirit, are the three essentials of one God, which make one, as the soul, body, and operation of man, 284. The Father and the Son, that is, the Divine and the Human in the Lord, are united like soul and body, 158, 315; the union is reciprocal, 159. No one can see the Father, nor have cognition of Him, nor come to Him, nor believe in Him, unless through His Human, 155, 195, 316. By the Father is meant the Divine Good, 148. It is lawful in a natural sense to call any one father, but not in a spiritual sense, 360. The child has the soul and life from the father, 142.

Fatuous light is the light of the confirmation of falsity, 275. They who are in fatuous spiritual light, 472.

Fault. The Lord is not to blame if man is not saved; man is in fault in not cooperating, 787, 966. It is wonderful that any one can find fault with another who is intending evil, and say, "Do not do that, because it is sin," and yet it is hard for him to say so to himself; why, 751.

Feasts. The dinners and suppers of charity are among those only who are in mutual love from similar faith, 613. The feasts in the ancient churches were feasts of charity, as also in the primitive Christian church, 972. With the Christians of the primitive church feasts were instituted that they might be glad

from the heart together and be conjoined with one another, 613. The spiritual sphere which reigned in those feasts was a sphere of love to the Lord and of love toward the neighbor, 613. Consociations of minds were signified by the banquets among the children of Israel, and also by their eating together of the sacrifices near the tabernacle, 613. Feasts in heaven, 1001, 1002.

Feel (To). It has been provided by the Lord that man should feel in himself as his those things which flow in from without, and should therefore produce them of himself as his own, although nothing of them is his, 511. As far as evil is removed, good is regarded and felt, 460.

Fibrillous (The) or medullary substance of the brain consists of perpetual bundlings of fibrils issuing from the glandules of the cortical substance, 498.

Field in the Word means doctrine, 497.

Fight. Good cannot fight from itself, but fights by truths; nor can evil fight from itself, but it fights from its falsities, 802, 803. Man is to fight wholly as of himself; why, 803. It is the Lord who fights for man, and against the evil spirits who are infesting him, 803, 805.

Figs signify the goods of charity and hence of faith in the natural or external man, 648.

Fig-leaves signify truths of the natural man which were falsified in succession, 854.

Fig-Tree signifies natural good, 813.

Finite. All that is created is called finite with respect to God Who is Infinite, that is, not finite, 48, 55, 670. The Infinite cannot create any thing but what is finite, 670. What is infinite appears to man as not any thing, because man is finite, and thinks from what is finite; wherefore, if the finite which adheres to his thought were taken away, it would seem to him as if the residue were not any thing, 48. The finite is by no means capable of seeing God's infinity, 45. Finite things are receptacles of the infinite, 56.

Fire in the Word in its spiritual sense signifies love; the fire of the altar and the fire of the candlestick in the tabernacle, among the Israelites, represented nothing else but the Divine love, 64 Fire signifies the Divine good of love, 913, 914. By infernal fire, in the Word, is meant enjoyment in evil, 631. The fire seen in hell is anger kindling against those who contradict, 263. The sun from which nature takes its rise and its essence is pure fire, 17, 72, 672 There are two properties in fire, that of burning and that of shining, 70.

First (The) and the Beginning, from which are all things, is the Divine Esse, 38. In the Word Jehovah is called the First and the Last; why, 144, 164, 390. There is everywhere a first, a mediate, and an ultimate; and the first tends and passes through the mediate, to its ultimate, 347, 343. First in time and first in end, 478. The first in end is that to which all things look, 593. That which is first in time is not the first actually, but apparently, 478. That which is first in end is actually the first, 478. Faith is first in time, but charity is first in end, 478. First use of baptism is introduction into the Christian church, 906. See *Ultimate*.

Fishes signify the truths in the natural man, 851. See also 53.

Five. By five is meant *some*, 332.

Flame. By the flame of a sword turning itself (Gen. iii. 24), is signified Divine Truth in ultimates, like the Word in the sense of the letter, which can be so turned, 387. Flame is the all of light, 559. A flame is nothing but smoke set on fire, 263.

Flattery. Origin of all flattery, 799, 179, 249.

Flesh (The) signifies the good of love and charity, 519. It signifies spiritual good, 953.

Flourishing. See *Blossom*.

Flowers and Blossoms. The blossoms which precede the fruit are means for straining the sap, which is its blood, and of separating its grosser from its purer parts, 792. There are flowers which open at the rising of the sun, and close themselves at his setting; why, 443.

Food. Heavenly food in its essence is no other than love, wisdom, and use together, 985. Food for the body is given to every one in heaven according to the use he promotes, 985. See *Idle*. The nourishment of the soul is from no other than spiritual food, 694. See *Meats*.

Forest means knowledge, 333.

Foreskin signifies the filthy loves of the flesh, 905.

Form. God is the very and the only and thus the first Form, and His Form is the very Human, 34, 65. The human form is nothing else than the image of heaven, 997. All the angelic heaven is in the greatest effigy a form of Divine order, 104. Love operates in form and by form, 65. Forms receiving faith, truth, love, charity, and good have been created; human and angelic minds are these forms, 71. Those things which flow in from the Lord are received by man according to his form, 516. By form is meant man's state as to his love and wisdom together; the form or recipient state induces variations, 516. Man's form which is induced by the states of his life varies the operations, 517. The man who divides the Lord

charity, and faith, is not a form receiving but a form destroying them, 517. Form is not a subsisting entity except from essence, 518. Without form there is no quality, 1014. Quality is derived from no other source than from form, 93. See *Essence*, *Substance*.

FORMATIONS. How they are effected, 69. Formation of faith, 493, 494.

FORMULA CONCORDIÆ (THE) strongly confirms that the human nature of Christ is exalted to Divine majesty, 161; and that in Christ, God is Man, and Man God, 186, 236 That man has no free will in spiritual things is taught in the book of the church of the Evangelical, called "Formula Concordiæ;" to which book and thus to which faith the priests when they are inaugurated, make oath, 505, 661, 683. The "Formula Concordiæ" puts oral confession in the place of repentance, 733. It says that it is damnable idolatry if the trust and faith of the heart be placed in Christ not only according to His Divine but also according to His Human nature, 1067. It admits the direful dogma of predestination, 1067.

FOUNDATIONS (THE) of the wall of the New Jerusalem signify the doctrinals of the New Church, from the sense of the letter of the Word, 343, 351.

FOUNTAIN (THE) of Jacob signifies the Word, 322. Drinking water from a fountain means to be instructed concerning truths, and by means of truths, concerning goods, and so to be wise, 927.

FOWLS. Wonderful things about them, 17. See *Birds*.

FOXES. Diabolical love causes its lusts to appear in the distance in hell like various species of wild beasts, some like foxes, 77.

FRANKINCENSE signifies spiritual good, 338.

FREE (THE) in the Word are those who are conjoined with the Lord, 169. See *Slaves*.

FREE WILL is, that man can will and do and can think and speak to all appearance as of himself, 690. As long as man lives in the world, he is kept in the middle between heaven and hell, and there in spiritual equilibrium, which is free will, 673, 674, 675. The origin of free will is from the spiritual world where man's mind is kept by the Lord, 673. God is perpetually present and continually strives and acts in man, and also touches his free will, but never violates it, 118, 712. It is from free will that man is man and not a beast, 668. If man were deprived of free will in the several things which he wills and thinks, he would no more breathe than a statue, 679. Man has free will in spiritual things, 677, 678, 679. Man has free will in natural things; but this he has from his free will in spiritual things, 679, 680. The freedom of determination and the will in man may be called living effort; for when will ceases, action ceases, and when freedom of determination ceases, will ceases, 681. Without free will in spiritual things, the Word would be of no use, and consequently the church would be nothing, 681–685. Without free will in spiritual things there would not be any thing pertaining to man by which the Lord could conjoin Himself with him, 685. That there may be reciprocal conjunction free choice is given to man, from which he can walk in the way to heaven or the way to hell, 525. Man has free will which he can turn to good use or evil use, 1025. If there were no free will in spiritual things, God would be the cause of evil, and so there would be no imputation, 689, 690. Every man may know that he has free will in spiritual things from the mere observation of his own thought, 697. Free will itself, in spiritual things, resides in man's soul in all perfection; from that it flows into his mind, into its two parts which are the will and understanding, and through these into the senses of the body and into speech and actions, 698. If men had not free will in spiritual things, all in the whole world might have been led in a single day to believe in the Lord, 701. Every man, evil as well as good, has spiritual free will, 710.

FREEDOM is of man's will; and because it is of the will it is also of his love, 693. All freedom that is from the Lord is freedom indeed, but that which is from hell and is with man therefrom is bondage, 695. Every spiritual thing of the church that enters in freedom and is received from freedom, remains; but not the reverse, 693–696, 701. It is this freedom of man in which the Lord dwells with him, in his soul, 699, 787. If any one denies that there is free will in spiritual things, he changes spiritual freedom into merely natural and at length into infernal freedom, 695. When the freedom of speech and of writing is restrained, freedom of thought also, that is to say, the freedom of investigating matters in their full extent, is kept in restraint at the same time, 1077.

FRIENDSHIP is natural conjunction, but love is spiritual conjunction, 625. The friendship of love contracted with a man without regard to his quality as to the spirit, is detrimental after death, 625–627. Wherein consists friendship of love, 625. By the friendship of love is meant interior friendship; it is distinct from external friendship, which is only of the person, and which exists for the sake of various enjoyments of the body

and the senses, and for the sake of dealings of various kinds, 625. External friendship may be formed with any one, 625. Friends who differ as to the spirit are gradually parted, and this is so done that they are not sensible of it, 626. Those who in the world contracted with each other the friendship of love, cannot like others be separated according to order, and assigned to the society correspondent with their life; for they are bound together interiorly as to the spirit, nor can they be severed, because they are like branches ingrafted into branches, 626. It is wholly different with those who love the good in another; these, if they do not observe the same things in the person after death, immediately withdraw from the friendship, 627. The friendship of love among the evil is intestine hatred of each other, 630–633. What is friendship among thieves, robbers, and pirates, 632. Of what kind is friendship among those who have led civil and moral lives for the sake of various uses as ends and yet have not curbed the lusts residing in the internal man, 632. See also 76.

Frogs signify reasonings from the desire of falsifying truths, 851.

Fructification. Perpetual increase of good and thence of love, 964.

Fruits are the good works which the Lord does by the man, and which the man does out of himself from the Lord, 658.

Full, Fulness. The Word is in its fulness in the sense of the letter, 362. In this sense Divine truth is in its fulness, 388. The Lord alone, in the whole spiritual world, is fully Man, 173. The fulness of time in which the Lord came into the world, and in which He is to come, is a consummation, 1017. The universe, as to essence and order, is the fulness of God, 103. All things are full of God, and every one takes his portion from that fulness, 513.

Functions, or Offices. There are with the Lord two offices, the office of Priest and the office of King; whatever the Lord did and operated from Divine love or Divine good, He did and operated from His priestly office; but whatever from Divine wisdom or Divine truth, from His kingly office, 196. There are functions in heaven, 932.

Gabriel and Michael are not the names of two persons in heaven, but by those names are meant all in heaven who are in wisdom concerning the Lord and worship Him, 436.

Games. Literary schools [or games *ludi*], 934. Games and shows in heaven, 1004.

Garden signifies wisdom, 333. A garden signifies intelligence, 649, 666.

Garments in the Word signify truths, and garments of white and of fine linen signify Divine truths, 915. 1079. Garments in the spiritual world, 1000, 1072. Garment (*tunica*) or vesture of the Lord signifies the spiritual sense of the Word; their dividing His garments and casting the lot upon His vesture signified that they dispersed all the truths of the Word, but not its spiritual sense, 217. A spirit thinks himself to be such as his dress is, 888.

Gates. Baptism and the Holy Supper are like two gates through which man is introduced to eternal life, 967. By Baptism, which is the first gate, every Christian is intromitted and introduced into what the church teaches from the Word respecting the other life; all of which serves as means by which man may be prepared for heaven and led to it. The other gate is the Holy Supper; through this, every man who has suffered himself to be prepared and led by the Lord is intromitted and introduced into heaven. There are no other universal gates, 966.

Gathered. What is meant when it is said in the Word of those who die, that they are gathered to their own, 812.

Gatherings (Social) in the primitive church were among such as called themselves brethren in Christ; they were therefore assemblies of charity, because there was spiritual brotherhood, 614. There are at this day assemblies of friendship, but there are as yet no gatherings of charity, 614. The social gatherings where a friendship emulating charity does not join minds together, are mere pretences of friendship, and deceptive attestations of mutual love, 614.

General. Particulars adapt themselves to their general, and the general disposes them into form so that they may agree, 79. Particulars taken together are called a general, 99. In the whole man there are general things and particular things, and the general include the particular therein, and they join themselves together by such a connection that one is of another, 99.

Generation of men, 151, 164. See *Soul*. In the Word natural generations signify spiritual generations, 790. All that is said of natural generation can be said of spiritual generation, 791.

Genesis. The first chapters were transcribed from the ancient Word by Moses, 406.

Genevieve, 1085.

Genius of the men of the most ancient church, 336. A common genius reigns everywhere among peoples speaking the same language, 1077.

Gentiles. Ancient Gentiles acknowledged Jove as the supreme God, so

called perhaps from Jehovah, 11, 401. The ancient gentiles, because they thought materially of God, and so of God's attributes also, not only made three gods but more, even as many as a hundred; for they made a god of every attribute, 834. They who believe in one God, and live according to the precepts of their religion, are saved by means of their faith and life, 171. The Gentiles of every mode of worship are averse to Christianity solely on account of the faith in three Gods therein, 303. Africans and Gentiles in the spiritual world, 1091. See *Nations and People.*

GEOMETRY teaches that there is nothing complete and perfect unless there is a trine, 555. There are various series in geometry which go on to infinity, 54.

GERMANS. Character of the Germans, 1077. The German nation devotes itself little to matters of judgment, but rather to those of memory, 1077. The Germans keep the spiritual things of the church inscribed upon the memory, and seldom elevate them into the higher understanding, but only admit them into the lower, from which they reason about them; thus they do differently from free nations, 1078. A German, a native of Saxony, 185.

GERMANY, 272, 1076.

GERMINATION. Whence its beginning and continuance, 701.

GLANDULAR substance of the brain, 498.

GLAUCOMA, 492.

GLOBE (terraqueous), 55. By what it is held together and made to revolve, 49. See *Ether.*

GLORIFICATION (THE) of the Lord is the unition of the Human of the Lord with the Divine of His Father. This was done successively and was fully completed by the passion of the cross, 212, 214, 158. State of glorification, 165. See *Exinanition.* The Lord was in the state of glorification when He was transfigured before His three disciples, 166. Glorification or celebration of the Lord, 838, 991.

GLORIFY. The Lord asked the Father that He would glorify His Name, that is, His Human; to glorify is to make Divine by union with Himself, 177. The Lord glorified His Human, that is made it Divine, in the same manner in which He regenerates man, that is, makes him spiritual, 167, 913. The Lord after temptation glorifies man, that is, renders him spiritual, 805.

GLORY. By glory is signified the spiritual sense of the Word, 330, 398, 1037; and its transparence through the sense of its letter, 398. Glory, in the Word, when used concerning the Lord, signifies Divine truth united to Divine good, 214. The glory in which the Lord is to come signifies Divine Truth in its light, in which the spiritual sense of the Word is, 1041. Why it is said in Isaiah (iv. 5), *Upon all the glory a covering*, 346.

GOAL, 967.

GOATS. The Lord separated the evil from the good, and the goats from the sheep, 156. Comparison with rank he-goats, 449.

GOD is one in essence and in person, 2. The Sacred Scripture not only teaches that there is a God, but also that God is one, 8. There is a universal influx from God into the souls of men, that there is a God, and that He is one, 9. There is no nation having religion and sound reason which does not acknowledge a God, and that God is one, 11. As to what the one God is, nations and people have differed and still differ from several causes, 13. Human reason, from many things in the world, may, if it will, perceive or conclude that there is a God, and that He is one, 14. Angels do not say *Gods*, and they cannot, 41. The universe is like a stage, upon which are continually exhibited testimonies that there is a God, and that He is one, 14. God Himself, such as He is in the inmosts of the Word, cannot be seen by any creature, 7. God dwells in every use, because He dwells in the end, 21. See *Uses.* God is the all of the church, 22, 287, 433. The one God is Substance itself and Form itself, 33, 124. His Form is the very Human, 33. God is not only Esse in itself, but also Existere in itself, 35. God is the Itself, the Only, and the First, 35. God is called the Alpha and the Omega, 33. A God from God is not possible, 37, 512. God is infinite, since He is and exists in Himself, and all things in the universe are and exist from Him, 45. God was before the world, 46, 51, 105. It is vain to wish to have cognition of what God is in His *esse* or in His *substance;* but it is enough to acknowledge Him from finite, that is, created things, in which He is infinitely, 46 God, since the world was made, is in space without space, and in time without time, 48, 49, 411. God is Love itself and Wisdom itself, consequently Good itself and Truth itself, 66, 67. God, because He is Love itself and Wisdom itself, is Life itself, which is Life in itself, 69. God is omnipotent, omniscient, and omnipresent by means of the wisdom of His love, 91. His power and His will are one; and because He wills nothing but what is good, therefore He can do nothing but what is good, 95. God is the Same; not the same simply, but infinitely; that is, the Same from eternity to eternity; all variableness is in the recipient, 41, 42, 516. God is Order, and at the creation He introduced order into the universe and into all and every part of it, 92.

God perceives, sees, and knows all and every thing, even to the most minute, which is done according to order; and thence also what is done contrary to order, 98–102. God is omnipresent from the firsts to the lasts of His order, 102, 103. God, Who is one, descended and became Man for the purpose of accomplishing the work of redemption, 144, 357. God could not redeem man, except by the assumed Human, 143. God Himself, the Creator of the Universe, descended in order to become the Redeemer, and thus Creator anew, 854. God, although He descended as the Divine Truth, still did not separate the Divine Good, 148. God assumed the Human according to His Divine order, 148. God came into the world as the Word; then God, by the Human, which was Divine Truth, put on all power, 357. Thus God became Man, and Man God, in one person, 161, 1093. In Christ, Man is God, and God Man, 161–163. Besides the Lord Jesus Christ there is no God, 429. God the Saviour Jesus Christ is the visible God in Whom is the invisible God, 482, 865, 1050. All who acknowledge and worship one God, the Creator of the universe, entertain the idea of God as a Man, 1091. He who forms to himself an idea of God as being the Sun of the universe, will surely from that idea see and acknowledge His omnipresence, omniscience, and omnipotence, 1092. God is angry with no one; He does not avenge, tempt, punish, cast into hell, nor condemn; these things are as far from God as heaven is from hell, and infinitely farther, 227. Grace on the part of God, as it is infinite, is also eternal, 273. God is Mercy itself, 384. Every one is allotted his place in the heavens according to his idea of God, 280, 827; that is, as it were, the touchstone by which are tested the gold and silver, that is, good and truth, as to their quality with man, 280. Unless in thought God is approached as Man, every idea of God perishes, falling like the sight directed out upon the universe, that is into empty nothingness, or into nature or to what is met within nature, 755, 1050. All things have their being, live, and are moved in God and from Him, 908, 909. Whoever denies God is already among the condemned, and after death is gathered to his companions, 24.

Godoschalcus, 686, 1064.

Gods. Many gods of the Gentiles were no other than men; some of whom they worshipped first as saints, afterwards as divinities, and lastly as gods, 429.

Gog signifies external worship without internal, 334.

Gold in the Word signifies good, 337; heavenly [*celestial*] good, which is of the highest heaven, 338, 813. Gold signifies internal good, 802. The gold of Sheba (Ps. lxxii. 13–15) is the wisdom from Divine truth, 956. Mice of gold, 337, 802.

Good. All that proceeds from love is called good, 67. The enjoyment by which love manifests itself, each one calls good, 67. Every good forms itself by truths, and also clothes itself with them, and thus distinguishes itself from other goods, 69. What good without truth is, 147. All the good of love and charity is from God, 71, 107. God is Good itself, 67. In good God is omnipresent, continually urging and importuning to be received; and if He is not received still He does not withdraw, for if He were to withdraw, man would instantly die, yes, would lapse into nothingness, 691, 1026, 1035. No one can do any good from the love of good except from God, 466. Goods are manifold: in general there are spiritual good and natural good, and both are conjoined in genuine moral good, 576. A man is to be loved according to the quality of the good which is in him. Wherefore good itself is essentially the neighbor, 595, 601, 602. See *Neighbor*. Good is in man, and every work which proceeds from him is good, when the Lord, charity, and faith reside in his internal man, 529. Every good with man has conjunction with such in heaven as are in similar good, 817. Good which is good in outward form only, is not good in itself, 871. They who deny God are not willing, and therefore are not able, to receive any good from any other source than from their proprium; and whatever proceeds from this is spiritually evil, however good it seems naturally, 545. Evil and good cannot be together; and as far as evil is removed, good is regarded and felt, 460. He is good who has a good will, and still more he whose understanding favors it, 807.

Good and Truth. All good resides in the will, and all truth in the understanding, 147. The understanding is the receptacle of truth, and the will is the receptacle of good, 377. Good is of the will and truth is of the understanding, 874. Good is the very *esse* of a thing and truth is its *existere* therefrom; nothing exists in heaven and nothing in the world that does not have relation to these two, 575. It is according to Divine order for good and truth to be conjoined and not separated, 576. The Lord continually wills to implant truth and good, or faith and charity, in every man, 246. In every thing of the Word there is the marriage of good and truth, 377. The marriage of good

and truth in man, 378. Good loves truth, and in return truth loves good, and the one desires to be conjoined with the other, 576. Good alone or truth alone is nothing; but by marriage they exist and become something, 837. See *Divine Good* and *Divine Truth*.

GOODNESS. Natural goodness is of the flesh alone, born of one's parents; but spiritual goodness is of the spirit, being born anew of the Lord, 753. They who do good from natural goodness only and not from religion at the same time, are not accepted after death, 753.

GOOD WORKS are to do well from willing well, 529. Charity and faith are together in good works, 528, 529. Charity and good works are two distinct things, like willing well and doing well, 603–605.

GOTTENBURG, 237, 238.

GOVERNMENT (THE) of three Divine persons in heaven would be like the government of three kings in one kingdom, 243.

GRACE (DIVINE) is an attribute of the Divine Essence, 273. Grace on the part of God, as it is infinite is also eternal. The grace of God may be lost on the part of man if he does not receive it. If grace were to depart from God there would be an end of all heaven and all the human race, for which reason grace on the part of God endures for ever, 273.

GREAT HEAVEN. It is a law of order that man from his little heaven or little spiritual world should govern his microcosm or his little natural world, as God from His great heaven or the spiritual world governs the macrocosm or the natural world in all and every part, 111.

GREECE, 336, 401.

GREEK CHURCH. Its error, 255. See *Church (Greek)*.

GRIEF. While a man suffers as to the body, his soul does not suffer, but only grieves; and God takes away this grief after the victory, and wipes it away as one wipes tears from the eyes, 213.

GRIND (TO). By grinding in a mill is meant to seek from the Word what is serviceable for doctrine, 272.

GROVE (By a) is meant intelligence, 333.

GULF. Between heaven and hell there is a great gulf, 95. The Lord separates the congregated bodies in hell from the societies in heaven by a gulf, 120

GUTTA SERENA, closed or blind faith, 492, 824, 862

GYMNASIUMS in the spiritual world, 59, 228.

H. The *h* which was added to the names of Abram and Sarai, signified infinite and eternal, 403.

HABIT in repentance, 759. Habit makes a second nature, 759. Disusage makes a man old in his habits, induces unwillingness, &c., 757.

HAIL signifies infernal falsity, 852.

HAIR signifies truth in ultimates, and thus the sense of the letter of the Word, 223.

HAMBURG. Its people in the spiritual world, 1079.

HAND The right hand of God signifies omnipotence, 231. The two hands are the ultimates of man, 657.

HAPPINESS. Eternal happiness, 977–1013. Eternal happiness does not pertain to place, but to the state of man's life, 996. From the enjoyments of the soul with the thoughts of the mind and the sensations of the body, all together, comes eternal happiness, 1002. Happiness from the sensations of the body alone is not eternal but temporal, which comes to an end and passes away, and sometimes becomes unhappiness, 1002.

HARLOT signifies falsification, 403.

HARMONY. Pre-established, 936. See *Influx*.

HATRED breathes revenge; it inwardly cherishes murder, 816. Unless the internal man is regenerated, it is nothing but hatred against all things pertaining to charity, 799.

HEAD signifies the intelligence which angels and men have from the Lord by Divine truth, 356.

HEAD (THE HINDER PARTS OF THE). In the spiritual world, the hinder parts of the heads of those who have enjoyment from the love of doing evil are very hollow, 271, 763.

HEART AND LUNGS. The heart and the lungs are the two essentials and universals by which human bodies exist and subsist, 66. The heart and lungs operate in all and every thing there; the reason is, because the heart corresponds to love, and the lungs to wisdom, 66. The heart corresponds to the will and its goods, and the lungs to the understanding and its truths, 147, 519, 806. The heart, without the respiration of the lungs, does not produce any motion or any feeling, but the respiration of the lungs from the heart does both, 147, 256, 518. Conjunction of the heart with the lungs, and of the lungs with the heart, 526. The heart acts, and the artery by its sheaths or coats co-operates; hence circulation. It is similar with the lungs; the air by pressure according to the height of its atmosphere acts, and the ribs first co-operate with the lungs, and immediately after, the lungs with the ribs; hence a respiration of every membrane in the body, 784. In the Word heart signifies the will; a new heart means a new will, 806. A new heart means the will of good, 245. See *Lungs*.

HEAT AND LIGHT. From the Sun of the spiritual world proceed heat which in its essence is love, and light which in its essence is wisdom, 70. The heat and light which proceed from the Lord as a Sun contain in their bosom all the infinities that are in the Lord; the heat all the infinities of His Love, and the light all the infinities of His Wisdom, 514. Heat and light are in the world, because they correspond to the Divine Love and the Divine Wisdom, 66. The natural heat and light serve for clothing and support to spiritual heat and light, that they may pass to man, 121, 508. The light and heat in which angels are, essentially are nothing else than the affection of love and the truth of wisdom, 549. Spiritual light in its essence is truth; and spiritual heat in its essence is good, 570. The heat of the spiritual world aspires to nothing but generation, and through it to a continuance of creation, 792. Spiritual heat which is love produces natural heat with men, so far as to enkindle and inflame their faces and limbs, 64. The heat of the blood, or the vital heat of men and animals in general, is from no other source than the love that makes their life, 64, 696. The heat of polygamic love, 1090.

HEAVEN constitutes the Lord's Body, 965. Heaven in the complex is a form of Divine order, 105. The angelic heaven is as a head to the church upon earth, in both of which the Lord is the very Soul, 12. The end of creation was an angelic heaven from the human race, 21, 105, 1034. The angelic heaven is arranged into societies according to all the varieties of the love of good, 24, 54, 625. The whole angelic heaven is arranged into its form and preserved in it from the Divine Love by the Divine Wisdom, 67. The angelic heaven is in the sight of God as one man, 104, 107, 202, 395, 501, 812. There is a plenary correspondence between the angelic heaven and man, 104. There are three heavens, a highest, a middle, and a lowest, 202, 345, 786; these are distinct from each other according to the three degrees of love and wisdom, 812; they are like head, body, and feet in man; the highest heaven makes the head, the middle the body, and the ultimate the feet, 812. The essence of the heavens is love, and their existence is wisdom, 552. The Lord at this day is forming a new angelic heaven, and it is forming from those who believe in the Lord God the Saviour and go immediately to Him, 171, 1042–1047. The enjoyments of heaven are those of love toward the neighbor and of love to God, 631. If any wicked person is admitted into heaven where charity and faith in the Lord reign, thick darkness comes over his eyes, giddiness and madness come upon his mind, pain and torment upon his body, and he becomes as if without life, 859. There are administrative offices in heaven and dignities attached to them, but they who fill them love nothing more than to do uses, because they are spiritual, 590, 932, 987. In the heavens there are most gladsome companionships, 983, 1003–1005; repasts, 983–985; concerts, games, theatrical exhibitions, 1003–1005. In the eastern heaven are they who are in love from the Lord, but in the southern heaven those who are in wisdom from the Lord, 551. Infants in heaven, 974, 975. The Mohammedan heaven, 1087. Artificial heavens, 1080.

HEBREW LETTERS, 370, 403.

HEIRS. They who have faith in the Lord and are not in evils of life are called heirs, 975.

HELICONEUM, 921, 926, 402.

HELICES. The spiritual organism of the mind consists of perpetual helices, 785.

HELL exists from men who, by aversion from God, after death became devils and satans, 131. Hell consists of myriads of myriads, since it consists of all those who, from the creation of the world, by evils of life and falsities of faith have alienated themselves from God, 208. Hell is ordered and arranged into innumerable societies, according to all the varieties of the love of evil, 54, 625. In the sight of God hell is as one giant, that is, a monster, 107, 210. Those in hell do not acknowledge God, but worship as gods those who have power over others, 77. All who are in hell have been men, 795. Many in hell are skilled in arts unknown in our world, in which they practise with each other how they may attack, ensnare, beset, and assault those who are from heaven, 209. When the Lord came into the world, the power of hell prevailed over the power of heaven, 3, 785. At the time of the first Coming of the Lord, the hells had grown up to such a height that they filled all the world of spirits, and not only confused the heaven which is called the ultimate, but also assaulted the middle heaven, which they infested in a thousand ways, 205, 208, 211, 785. It has been similar at this day, 206. In the spiritual sense murder means all modes of killing and destroying the souls of men; such things are done by all the devils and satans in hell, with whom they who violate and prostitute the holy things of the church in this world are conjoined, 445. Man by a denial of God is excluded from communion with the angels of heaven; and when thus excluded, he enters into communion with the satans of hell and thinks in unity with them, 23. In hell all are gathered who love themselves and the world

above all things, 429. Hell is beneath the earths of the spiritual world, which also are of spiritual origin, and therefore not in extension but in its appearance, 674. Hell consists of caverns, which are nothing but eternal workhouses, 415. The smoke seen in the hells arises from falsities confirmed by reasonings, and the fire is anger kindling against those who contradict, 263. Infernal fire is murder; hence one is said to be inflamed with hatred, and to burn with revenge, 444.

HEMIPLEGIA, 520.

HERACLITUS, 930.

HEREDITARY. Every man inherits from his parents an inclination to do what is good and just for the sake of himself and the world, and no man inherits inclination to do it for the sake of what is good and just, 606. Hereditary evil is from parents, by whom is transmitted to their children an inclination towards the evil in which they themselves have been, 668, 737, 738, 1083. It depends on each one of a family to choose whether he will accede to the hereditary inclination or recede from it, 669. Hereditary evil acts in man and upon man; if evil should act through the man, he would not be capable of being reformed, nor would he be a subject of blame, 256. The hereditary evils into which man is born have arisen principally from the love of ruling over all, and the love of possessing the wealth of all, 699, 884, 1083, 1084; in these two loves hereditary evil dwells in its fulness, 1083. Man is not born into evils themselves, but only into an inclination to evils; having, however, a greater or less proclivity for particular ones; wherefore after death no man is judged from any hereditary evil, but from the actual evils which he has himself committed, 738. The inclination and proclivity to evils, transmitted from parents to their children and posterity, are broken only by the new birth from the Lord, which is called regeneration, 738. All the evils to which man inclines by birth are inscribed on the will of his natural man; these inflow (so far as the man takes from them) into the thoughts, 874.

HERESIES. From this, that appearances of truth have been taken for genuine truths and confirmed, have sprung all the heresies which have been and still are in the Christian world, 382. Heresies themselves do not condemn men; but confirmations, from the Word and by reasonings from the natural man, of the falsities in heresy; these and an evil life condemn, 382. Heresies have flowed chiefly from such as were sensual, 587. The causes of so many divisions and separations in the church are principally three: 1. The Divine Trinity has not been understood; 2. There has been no just recognition of the Lord; 3. The passion of the cross has been taken for redemption itself, 536. From the faith that there are three Divine persons, each of whom singly is God, have originated enormous heresies concerning God, 37.

HETEROGENEITY torments a devil in heaven, and an angel in hell, 832.

HIEROGLYPHICS of the Egyptians were correspondences, 335, 338, 1089.

HIGHEST THINGS (*suprema*). What is highest in man's mind is turned upward toward God; what is mediate therein, outward toward the world; and the lowest there, downward into the body, 724. If man does not live according to Divine order, still God is with him, but in his highest parts, and gives him the power to understand truth and to will good, 109, 516.

HILL signifies the heaven below the highest heaven, 358. It also means the lower things of the church, 334.

HIRELINGS. By hirelings to whom were assigned services of the lowest kind in the outer courts of the temple, are meant those who demand reward because of their merit in matters of salvation, 621. See *Merit*.

HOLINESS (*Sanctum*). The style of the Word is such that holiness is in every sentence, and in every word, yes, in some places in the very letters, 323. The name of God is Holiness itself, 433. To pervert and falsify the holy things of the Word, 284. Holiness of the sacrament of the Supper, 950.

HOLY OF HOLIES (THE), where was the ark of the covenant, represented and thence signified the inmost of heaven and the church, 353.

HOLY ONE OF ISRAEL (THE) means the Lord as to the Divine Human, 153. In the Word, by Jehovah is meant the Lord as to the Divine good of Divine love, and by the Holy One of Israel is meant the Lord as to the Divine truth of the Divine wisdom, 382.

HOLY SPIRIT (THE) is not a God by itself, but by it in the Word is meant the Divine Operation, proceeding from the one omnipresent God, 239, 240. The Divine Virtue and Operation which are meant by the Holy Spirit are, in general, reformation and regeneration, 244. By the Holy Spirit is properly signified the Divine Truth, thus also the Word; and in this sense the Lord Himself is also the Holy Spirit, 240. Those things, which are at this day attributed to the Holy Spirit as to a God by Himself, are the operations of the Lord, 253. In the Word of the Old Testament the Holy Spirit is nowhere named, but only the Spirit of Holiness in three places, 262. The Holy Spirit was then for the first

time when the Lord came into the world, 262. The life proceeding from the Lord is called the Spirit of God, and in the Word the Holy Spirit, 651. The Spirit of Jehovah the Father filled Elizabeth (Luke i. 44, and Zechariah (i. 67), as also Simeon (ii. 25), which was called the Holy Spirit on account of the Lord Who was already in the world, 262.

Holy Supper (The) was instituted for the sake of consociation with angels, and at the same time conjunction with the Lord; the Bread becomes in heaven Divine good, and the Wine becomes Divine truth, both from the Lord, 368, 951–959 Such correspondence is from creation, to the end that the angelic heaven and the church on earth, and in general the spiritual world and the natural world, may make one, and that the Lord may conjoin Himself with both at once, 368. By the Lord's Flesh, as also by bread, is meant Divine Good; and by His Blood, as also by wine, is meant Divine truth, 528, 951–959. The two sacraments, Baptism and the Holy Supper, are the holiest things of worship, 947, 959. The Holy Supper is a sacrament of repentance, and thus introduction into heaven, 768. The man who looks to the Lord and repents, is by that most holy thing conjoined with the Lord and introduced into heaven, 829; the bread and wine do not effect this, but love and faith which correspond to them, 830, 953. Without acquaintance with the correspondences of natural with spiritual things, no one can know the uses and benefits of the Holy Supper, 947–950. Because real Christianity is now beginning to dawn, and the Lord is now establishing a New Church meant by the New Jerusalem in the Apocalypse, it has pleased the Lord to reveal the spiritual sense of the Word in order that this church may come into the very use and benefit of the sacraments of Baptism and the Holy Supper, 949. Bread and wine in the natural sense, mean the same as flesh and blood, that is, the passion of the cross, 952. In the spiritual sense by flesh and bread is meant the good of charity, and by blood and wine the truth of faith; and in the supreme sense the Lord as to the Divine Good of love and the Divine Truth of wisdom. 953. The Holy Supper involves three universals, namely, the Lord, His Divine Good, and His Divine Truth; therefore the Holy Supper includes and contains the universals of heaven and the church, 959–962. The Lord is in the Holy Supper in His fulness, with His whole redemption, 962–964. All who go to the Holy Communion worthily become His redeemed, 963. The Lord is present and opens heaven to those who approach the Holy Supper worthily; and He is also present with those who approach unworthily, but does not open heaven to them; consequently as Baptism is an introduction into the church, so the Holy Supper is an introduction into heaven, 964–967. They approach the Holy Supper worthily, who have faith in the Lord and are in charity toward the neighbor, thus who are regenerate, 967–970. By the regenerate who approach the Holy Supper worthily, are meant those who are interiorly in the three essentials of the church and heaven, but not those who are so exteriorly only, 969. They who approach the Holy Supper worthily, are in the Lord and the Lord is in them; consequently conjunction is effected by the Holy Supper, 971–973. The Holy Supper to those who approach it worthily is like a signature and seal that they are sons of God, 974–976. Baptism and the Holy Supper are like two gates through which man is introduced to eternal life, 967, 966.

Homogeneous affection conjoins, and heterogeneous affection separates, 832.

Honor. *To honor thy father and thy mother*, in a broader sense means to honor the king and magistrates, since they provide for all in general the necessities which parents provide in particular. In the broadest sense it means that men should love their country because it supports and protects them, 441. In the spiritual sense by father is meant God, Who is the Father of all; and by mother, the church, 441. In the heavenly sense by father is meant our Lord Jesus Christ; and by mother, the communion of saints, by which is meant His Church, spread over all the world, 442.

Horse signifies the understanding of the Word, 190, 403, 833, 1037. A white horse signifies the understanding of the Word as to truth and good; a red horse, the understanding of the Word destroyed as to good; and a black horse, the understanding of the Word destroyed as to truth, 190. A dead horse signifies no understanding of truth, 403, 832. See *Pegasus*.

House. A house similar to the one in which they lived in the world, is prepared in the spiritual world, for most of the new comers, 1060.

Human. The Lord from eternity Who is Jehovah, came into the world, that He might subjugate the hells and glorify His Human, 1. This Human was the Divine Truth, which He united with Divine Good, 3. As the Divine itself Which was from eternity lives in Itself, so also the Human Which It assumed in time, lives in Itself, 70. God could not make His Human Divine, unless His Human were at first as the human

of an infant, and afterwards as the human of a boy, and unless the Human afterwards formed itself into a receptacle and habitation into Which Its Father might enter, 116, 149. The human which He assumed in time was not the Divine Esse, 140. Jehovah Himself descended and assumed the Human. Because the Divine cannot be divided, the Divine of the Father was itself the Lord's soul and life, 142, 755. God assumed the Human according to His Divine Order. In order that He might become Man actually. He could not but be conceived, carried in the womb, brought forth, educated, and successively gain knowledges, and by them be introduced into intelligence and wisdom, 148, 149. Wherefore, as to the Human, He was an infant as an infant, a boy as a boy, &c., with this difference only, that He accomplished that progression sooner, more fully, and more perfectly, than others, 149. By the acts of redemption the Lord put off the human from the mother, and put on a Human from the Father; thence it is, that the Human of the Lord is Divine, and that in Him God is Man, and Man God, 162, 287. The Divine of the Father is the Soul of the Son, and the Human of the Son is the Body of the Father, 187. The omnipotent God could not have entered upon the battle with the hells, unless He had previously put on the Human, 211. The Lord did not suffer as to the Divine, but as to the human, 213. By the Human God is in the lasts as well as in the firsts, 230. The Human does not ask its Divine to tell what it shall speak or do, 257. The Lord as to the Divine Human is to be approached, and so and not otherwise can the Divine which is called the Father be approached, 316, 754. The one God Who is invisible came into the world and assumed the Human, not only that He might redeem men, but also that He might become visible, and thus capable of conjunction, 1050 This Human is what is called the Son of God; and this is what mediates, intercedes, propitiates, and expiates, 227, 755. Concerning the Divine Human, see, also, 180, 620. The Lord rose from the sepulchre with His whole Body which He had in the world; nor did He leave any thing in the sepulchre; consequently, He took thence with Him the natural Human itself from the firsts to the lasts of it, 173. The glorified Human of the Lord is the Natural Divine, in which He is present with men, and from which He enlightens not only the internal spiritual man but also the external natural, 173, 174. Concerning those in the spiritual world who could not pronounce Divine Human, 182.

Humiliation of the Lord before the Father, is what is called His state of exinanition, 165. See *Exinanition.*

Hunchback. Comparison with a hunchback, 591, 722.

Husband in the Word, in the spiritual sense signifies the good of charity, 534. Love or charity is as the husband, and wisdom or faith is as the wife, 73.

Hypocrisy in worship, 734–736. Origin of hypocrisy, 179, 799.

Hypocrite. Every man who is not interiorly led by the Lord, is a pretender, a sycophant, a hypocrite, 884. Among natural men the hypocrite is the lowest natural, for he is sensual, 544. If the internal man wills evil and yet the external man acts well, then none the less they both act from hell; for his willing is from hell, and his doing is hypocritical; and in all that is hypocritical, his willing which is infernal is inwardly concealed, 485. With consummate hypocrites there is an intestine enmity against truly spiritual men; they are not sensible of this while they live in the world, but it manifests itself after death, 545.

Hypotheses concerning faith and free-will, 525.

I. In the third heaven they cannot utter the vowel *i*, but instead, *y*, 403.

Idea makes one with thought; where there is no thought there is no idea, 476. A merely natural idea is formed from such things as are in the world, and in that idea there is space and time, 48, 51, 411. An idea of spiritual thought derives nothing from space, but it derives its all from state, 49. Spiritual ideas are supernatural, inexpressible, ineffable, and incomprehensible to the natural man, 407. An idea concerning the correspondence between the things which are in the spiritual world and the things which are in the natural world ought by all means to be first obtained; and unless this is done, the human mind from mere ignorance falls into naturalism which denies God, 121. One natural idea is the container of many spiritual ideas, and one spiritual idea is the container of many heavenly ideas, 409. Ideas are fixed in the mind and remain as they have been accepted and confirmed, 498. Ideas of thought become words of speech, 409. Ideas of thought, which flow from acknowledgment, make one with the words of the tongue with those who are in the spiritual world, 182. It is an error that beasts have ideas, 475 Man has no connate ideas, 476. The idea of a Trinity of Gods, cannot be abolished by the oral confession of One God, 288, 290 The idea to be formed of God, 34, 827, 1092. Every one is allotted his

place in the heavens according to his idea of God, 280.

IDENTITY. In the created universe there are not two things which are the same; there is not an identity of two effects in things which are successive in the world, 52. An identity of three Divine Essences is an offence to reason, 37.

IDLE. In the spiritual world no food is given to the idle except when they work, 414.

IDOLATRIES (Origin of), 13, 337, 401, 428, 1089.

IDOLS (Worship of), whence it arose, 428.

IJIM, 77, 220.

IMAGE AND LIKENESS OF GOD. What is meant by it, 56, 57. The infinite is in men as in its images, 55, 56. Men are called images and likenesses of God, 33, 56, 72, 80, 104, 118, 925. Every good of love is an image of the Lord, 1028. The image of the father is in its fulness in the seed, 165. In the spiritual world when the angels' inmost sight is opened, they recognize their own image in the surrounding objects; why, 105. The ancients who had a knowledge of correspondences, made for themselves images which corresponded to heavenly things, and were delighted with them because they signified such things as were of heaven and the church, 338.

IMMENSITY is the beginning of space, 44. God's infinity in relation to spaces is called immensity, 50. In heaven the angels perceive by the immensity of God Divinity as to Esse, 51.

IMMORTALITY OF THE SOUL. Man lives for ever because he is capable of being conjoined with God by love and faith, 827. See also RELATION, 940.

IMPOSSIBLE. It is impossible for God to damn any one who lives well and believes aright; so on the other hand it is impossible for God to save any one who lives wickedly and who therefore believes falsities; this is contrary to His omnipotence, 486. It was impossible for God to accomplish the work of redemption without the Human, 144. See *Omnipotence*.

IMPUTATION is to those who know, and not to those who know not, 171. The imputation of the merit and righteousness of Christ is impossible, 222–224, 856, 859, 866. The Lord remits to every one his sins, and does not impute them, because He is Love itself and Good itself, 595, 868, 869. Without a reciprocal conjunction of man with the Lord and of the Lord with man there would be no imputation, 685. If there were no free-will in spiritual things, God would be the cause of evil, and so there would be no imputation, 689–693. The imputation of the day deprives man of all power coming from any free-will in spiritual things, 846. The faith of the present church (which is said alone to justify) and imputation make one, 843, 844. The imputation which belongs to the faith of the present day is twofold, the imputation of Christ's merit, and the imputation of salvation therefrom, 844–847, 855. Unless the error respecting imputation were now abolished, atheism would overrun all Christendom, 845. The faith imputative of Christ's merit was unknown in the Apostolic Church, and is nowhere meant in the Word, 852–856; it first arose from the decree of the Council of Nice, concerning three Divine Persons from eternity, 848–852; when this faith was introduced and pervaded the whole Christian world, all other faith was cast into the shade, 855. The imputation of faith has supplied a light, like that of a fire in the night time, from which the faith has been seen as if it were true theology itself, 861; if the leaders of the church were to think of any other than this imputative faith while reading the Word, that light together with all their theology would be extinguished, and a darkness would arise from which the whole Christian church would vanish, 862. There is an imputation, but it is that of good and evil, and at the same time of faith, which is what is meant where imputation is named in the Word, 860; there was no other law of imputation in the beginning of the church, nor will there be any other at its end, 860. The good which is charity, and the evil which is iniquity, are imputed after death, 863 The faith and imputation of the New Church can by no means be together with the faith and imputation of the former Church; and if they are together, such collision and conflict result, that every thing of the church with man perishes, 864–867. The Lord imputes good to every man, and hell imputes evil, 867–869. Thought is not imputed to any one, but will, 872, 873. Imputation corresponds to estimation and price, 874. Concerning imputation see also RELATION, 103.

INCLINATION towards the evil in which they themselves have been, is transmitted by parents to their children, 668, 738, 813. Man is not born into evils themselves, but only into an inclination to evils; having however a greater or less proclivity for particular ones, 738. All the evils to which man inclines by birth are inscribed on the will of his natural man, 874.

INDIES. From the ancient Word and from the Israelitish Word, religious systems emanated into the Indies and their islands, 401. Those in the Indies, if they believe in one God, and live according to the precepts of their religion,

are saved by means of their faith and life, 171.

INFANCY (THE) of the Christian Church was in the time when the apostles lived, and preached throughout the world repentance and faith in the Lord God the Saviour, 5.

INFANTS. How thought is formed and ideas exist with infants, 476. Those who die in infancy have an inclination to evils, and thus will them but still do not do them; for they are educated under the Lord's auspices, and saved, 738. As soon as infants have been baptized, angels are appointed over them, 907. Infants and children born outside of the Christian Church, are introduced by other means than Baptism into the heaven assigned to their religion after they have received faith in the Lord, 975. In the heavens infants know no other father and no other mother than the Lord and the church, 441. The love called parental love exists equally with the bad and the good, and is sometimes stronger with the wicked, 611. See *Parental love*.

INFINITE. God is infinite, since He is and exists in Himself, 45. God is infinite, for He was before the world, thus before spaces and times arose, 46. The infinite is in finite things as in receptacles, and in men as in its images, 55.

INFINITY and eternity are applicable to the Divine Esse, 35. Infinity comprehends both immensity and eternity, 44, 50. God's infinity in relation to spaces is called immensity, and in relation to times is called eternity, 50. Enlightened reason, from very many things in the world, may see the infinity of God; instances, 52–54. How God made His infinity finite, 56. As the Esse of God is more universal than the Essence of God, in like manner the infinity is more universal than the love of God; wherefore *infinite* is an adjective belonging to the essentials and attributes of God, all which are called infinite, 65 The heat and light which proceed from the Lord as a Sun contain in their bosom all the infinities that are in the Lord; the heat all the infinities of His Love, and the light all the infinities of His Wisdom, 514. In every part of the Word there is infinity, that is, it contains innumerable things, which not even the angels can exhaust, 427

INFLUX. There is a universal influx from God into the souls of men, that there is a God, and that He is one, 9. The reason that many think that His Divinity is divided into more than one of the same essence, is because when that influx descends it falls into forms not correspondent, and the form itself varies it, 10. How the Lord flows into the whole universe, 857. God flows-in with every man with all His Divine Life, that is, with all His Divine Love and His Divine Wisdom, 513. The Lord with all the essence of faith and charity flows-in with every man, 514. Those things which flow-in from the Lord, are received by man according to his form, 516. With every man God flows-in with an acknowledgment of Himself, into the cognitions concerning Him; and at the same time He flows-in with His love toward men, 634; the man who receives the former only and not the latter, receives that influx in the understanding and not in the will; and he remains in cognitions, with no interior acknowledgment of God. But the man who receives both the former and the latter receives the influx in the will and from the will in the understanding, thus in the whole mind, 634, 635. The enjoyment of evil is exhaled from hell, and flows into every man, but into the soles of the feet and into his back and occiput. But if it is received by the head in the forehead, and by the body in the breast, the man is made a slave to hell, 761. If the enjoyment in charity and the pleasantness of faith were to flow into the spiritual organism of the mind of those who are in the enjoyment from evil and falsity, if such enjoyments and pleasantness were to intrude upon them they would be in anguish and torture, and would finally fall into a swoon, 785. With animals the spiritual world flows into the senses of their body immediately, and through them determines the actions, 475. See *Instinct*. At the present day nothing is known of any influx from the spiritual world into the natural world, but of the influx of nature into things endowed with natural qualities, 935. The learned of this age reason diversely respecting an influx of the soul into the body and of the body into the soul, and about this they divide into three parties, as to whether the influx is of the soul into the body, which they call occasional, or of the body into the soul, which they call physical, or whether there is an instantaneous influx into the body and at the same time into the soul, which they term pre-established harmony, 936. Wonders that exist from the influx of the spiritual world into the natural, 937. Influx adapts itself to efflux, 1077. See *Efflux*.

INFRA-LAPSARIANS, 686.

INIQUITY once enrooted is transmitted to posterity so far as to give an inclination thereto, and is extirpated only by regeneration, 1017. To bear iniquities, in the Word, does not mean to take them away, but to represent the profanation of the truths of the Word, 218.

INMOST. God is omnipresent in the uni-

verse, and in all and every part of it in the inmosts of the parts, for these are in order, 109. From the inmost God's omnipotence governs those things which are without, 95.

INSECTS. Wonders about them, 16, 474, 475.

INSPIRATION is an insertion into angelic societies, 242. Aspiration was an external representative sign of Divine inspiration, 242.

INSTINCT (THE) of animals is from influx from the spiritual world, and it is called instinct because it exists without intermediate thought. There are also things accessory to instinct, coming from habit, 475. The instinct of every animal is according to its essence or nature, 247. Without the ascent of the understanding above the will, man would not have been able to act from reason, but from instinct, 795.

INSTRUCTION. Enlightenment and instruction with the clergy, 258; see 247. Every man after death is instructed by angels, and they are received who see truths, and from truths falsities; but only those see truths who have not confirmed themselves in falsities, 383. They who after instruction in the spiritual world recede from the faith that the Holy Spirit is a God by itself, are informed afterwards concerning the unity of God. These are then prepared for receiving the faith of the new heaven, 239. Man without instruction is neither man nor beast, but a form capable of receiving into itself that which makes the man, 923.

INSTRUMENTAL (THE) and the principal together make one action, 783. An instrumental feels the principal as its own, 672.

INTEGRITY. Without redemption, the angels could not have continued to exist in a state of integrity, 201, 202. All things of the universe have been preserved in their integrity from the first day of creation, 961.

INTELLIGENCE is from the Lord and not from man; man has only the faculty of receiving, 887. Intelligence resides in the understanding, 873. It is the light of life, 72. Those with whom the internal spiritual man is opened into heaven to the Lord are in the light of heaven and in illumination from the Lord, and thereby in intelligence and wisdom; these see truth from the light of truth and perceive good from the love of good, 585. According to the affection for knowledges every one has intelligence, 934. Human intelligence which is truly intelligence is from no other source than Divine truths, analytically distributed into forms, by means of the light flowing-in from the Lord, 497. By his own intelligence man cannot acquire cognitions of God, of heaven and hell, and of the spiritual things which are of the church, 401. See *Wisdom*.

INTENTION. Allurement enters merely into the understanding, but intention enters into the will, 447. All that is of intention is also of the will, and thus in itself is of the deed, 445. Because the end is the purpose, and this exercises intention, purpose is also of the will; and it enters the understanding by the intention, and prompts it to occupy itself with and to consider means, and to conclude on such as tend to effects, 873. In the spiritual world all are viewed from their purpose, intention, and end, 740. A man examines the intentions of his will while he examines his thoughts, for in these the intentions make themselves manifest, 748.

INTERCESSION signifies perpetual mediation, 227. See *Mediation*.

INTERCOURSE. Mutual intercourse between the soul and the body, 257.

INTERIORS. All of man's interiors go forth and are continued into his exteriors, and even into the outermosts, in order to work out their effects and accomplish their works, 656, 657.

INTERNAL AND EXTERNAL. In every created thing in the world, whether living or dead, there is an internal and an external; one of these is not given without the other, as there is no effect without cause, 800, 1047. The external depends on the internal as the body on its soul, 1047. The internal must be formed before the external, and the external must afterward be formed by means of the internal, 1047. The internal is as a soul in the external, 800. In all man's will and thought, and hence in all his action and speech, there is an internal and an external, 249. The internal and external in man, are two distinct things, but still reciprocally united, 256. The internal acts in the external and upon it, but it does not act through the external; for the internal revolves a thousand things, of which the external takes only such as are accommodated to use, 256. By the internal, man is in the spiritual world, and by the external in the natural world, 583, 630. With the good the internal is in heaven and its light, and the external in the world and its light; and this light is with them illumined by the light of heaven; and so with them the internal and the external act as one, like cause and effect, 584. With the evil the internal is in hell and in its light, which light, viewed in relation to the light of heaven, is thick darkness, 584. The internal and external, are the internal and external of man's spirit; his body is only an external superadded, within which the others exist, 586, 603.

INTERNAL MAN AND EXTERNAL MAN. It is the internal man that is called the spiritual man, because it is in the light of heaven, which light is spiritual; and it is the external man that is called the natural man, because it is in the light of the world, which light is natural, 584. The internal man is to be reformed, and through this the external, and man is thus regenerated, 797–802. The external man does not become internal, or does not act as one with the internal, until lusts have been put away, 455. When the internal man wills well and the external acts well, then the two make one, 485. The causes of all things are formed in the internal man, and all effects are produced therefrom in the external, 529. Man is in himself such as he is as to his internal man, but not such as he is as to the external, 631.

INTRODUCTION into the Christian Church by Baptism, 906–909. Introduction into heaven by the Holy Supper, 964–966

INVOCATIONS of the saints are only mockeries, 1085. See *Catholics* (*Roman*).

ISRAEL signifies the spiritual church, 334. The land of Israel means the church, 800.

ITALY, 401.

JACOB signifies the natural church, 334. The Lord God to restore the worship of one God, instituted a church among the posterity of Jacob, 12.

JASHER (BOOK OF) or the Book of the Upright, 395, 405.

JEHOVAH God is Love itself and Wisdom itself, or He is Good itself and Truth itself, 3, 65, 67. God is one, in Whom is a Divine Trinity, and He is the Lord God the Saviour Jesus Christ, 3. The one God is called Jehovah from Esse, because He alone is and was and will be, 31. Jehovah signifies the supreme and only Being from Whom is every thing that is and exists in the universe, 12. The one God is Substance itself and Form itself, and angels and men are substances and forms from Him, 33. In the New Testament Jehovah is called the Lord, 139; why, 433. The Lord our Saviour is Jehovah the Father Himself, in the Human form, 523. Jehovah is Man, as in the firsts also in the lasts, 163. Jehovah God assumed the Human that He might redeem and save men, 140–144, 161, 315, 523, 858, 1050. Jehovah descended as the Divine Truth, which is the Word, and yet did not separate the Divine Good, 144, 146. God could not redeem men, that is, deliver them from damnation and hell, except by the assumed Human, 143. Jehovah descended and became Man, that He might be able to draw near to man and man to Him, and so conjunction might be effected, and that by conjunction man should have salvation and eternal life, 523. In the Word, by Jehovah is meant the Divine Love or the Divine Good, and by God, the Divine Wisdom or the Divine Truth 145, 382. The Jews from their earliest day have not dared and do not dare to say Jehovah, 433, 139.

JERUSALEM signifies the church, 1043. Since the judgment, Jerusalem means the church in which the Lord alone is worshipped, as to its doctrine, 1096. Jerusalem means the holy New Jerusalem described in the Apocalypse (xxi.), by which is meant the New Church, 1052. See *New Jerusalem*.

JESUITS, 248.

JESUS (THE NAME) is so holy that it can be named by no devil in hell, 433. In the spiritual world those who confirmed faith separate from charity could not name Jesus, 180. By Jesus is meant all of salvation through redemption, and by Christ, all of salvation through His doctrine, 435, 251, 971. The Lord is called Jesus from the office of Priest; and from the office of King He is called Christ, 196. Jesus signifies Saviour, 180.

JESUS CHRIST, Who is the Lord Jehovah, from eternity Creator, in time Redeemer, and to eternity Regenerator; thus Who is at once the Father, the Son, and the Holy Spirit, 44, 313–319, 429–432, 912. No other God than the Lord Jesus Christ is to be worshipped, 429. Men ought to have faith in God the Saviour Jesus Christ, because this is faith in the visible God in Whom is the invisible, 482. The first element of faith in Jesus Christ is the acknowledgment that He is the Son of God, 487. The Body of Christ is Divine Good and Divine Truth, 527. By the name of the Lord Jesus Christ in the Word is meant nothing else than an acknowledgment of Him, and a life according to His commandments, 910.

JEWS (THE) were called an adulterous generation, because they adulterated the Word, 208. The common image of Jacob and Judah still remains in their posterity, because they have hitherto adhered firmly to their system of religion, 165, 739. With them there was no knowledge whatever of correspondences, although every thing pertaining to their worship, and all the statutes and judgments given them by Moses, and all the things of the Word, were mere correspondences, 339. The hereditary disposition of the Jews, in process of time, has increased in them even so that they are not able to embrace the Christian religion from faith at heart; the interior will of their mind is adverse thereto, 739. The Jews durst not use the name Jehovah, on account of its sanctity, 139, 433. By the rich man, in the parable of Lazarus, is meant the

Jewish nation, which is called rich because they had the Word, in which are spiritual riches, 349, 374. Previous to the last judgment, the Jews in the spiritual world appeared in a valley at the left side of the Christian centre; after that they were transferred northward, and intercourse with Christians, except with those wandering outside of the cities, was forbidden them, 1096. Many of the Jewish nation obtained a place of abode in the southern quarter in the spiritual world; they were those who made light of the worship of others, and who still questioned in their own minds whether the Messiah would ever come, and those who in the world thought from reason, and lived according to it, 1096 How the Jews are instructed, 1096, 1097. The Jews are more ignorant than others that they are in the spiritual world, but they believe that they are still in the natural world. This is because they are wholly external men, and think nothing about religion from the interior, 1097. An angel with a staff in his hand sometimes appears to the Jews above, at a middle altitude, and gives them to believe that he is Moses. He exhorts them to desist from their senseless expectation of the Messiah even there, 1096.

Job (The Book of), which is a book of the ancient church, is full of correspondences, 335. 1099.

John the Baptist, 728, 916–920.

Jordan (The) signified introduction into the church, for it was the first boundary of the land of Canaan where the church was, 729, 994, 997. See *Canaan*.

Jove, 12, 401. See *Jupiter*.

Joy and Gladness. Both joy and gladness are mentioned, because joy is predicated of good and gladness of truth, or joy of love and gladness of wisdom: for joy is of the heart, and gladness of the spirit; or joy is of the will, and gladness is of the understanding, 381. Heavenly joy and eternal happiness, 977, 978, 979. Heavenly joy is the enjoyment of doing something useful to oneself and to others, 982.

Judah means the heavenly church, 334.

Judas. The Lord's being betrayed by Judas signified that He was betrayed by the Jewish nation, with whom the Word then was, for Judas represented that nation, 217.

Judges. Conscientious judges, 605, 645. Unjust judges, 450, 462–464, 895.

Judgment. See *Justice and Judgment*. All the judgment that is effected with man after death is effected according to the use that he has made of free-will in spiritual things, 698. By judgment in the Word is meant adjudgment to hell which is damnation; while of salvation judgment is not predicated, but resurrection to life, 869.

Juno, 29, 297.

Jupiter, 29, 297, 429. See *Jove*.

Justice and Judgment. Justice is of love, and judgment is of wisdom, 91. It is contrary to justice and judgment that one should take upon himself another's wickedness, 223. All love of justice, with judgment, is from no other source than the God of heaven, Who is Justice itself, and from Whom man has all his judgment, 646 See *Righteousness*.

Justification by faith alone. Whence it originated, 339. The doctrine of justification by faith alone has intoxicated the thoughts of those who embrace it; therefore they have not seen the most essential thing of the church, 158. Although it is not a faith, but a chimera, it carries every point in Christian churches, 300, 561. This erroneous and also inconsistent doctrine induces the feeling of security, blindness, sleep, and night, in spiritual things, and consequently death to the soul, 302. See Relations, 561, 713.

Kidneys (The) do their work of secretion in freedom, 697.

Kill (To) signifies, in the spiritual sense, to destroy a man's soul, 366; and in the heavenly sense, to hate the Lord and the Word, 366, 445.

King in the Word signifies Divine truth; why, 196. King signifies the truth of the church, 353. By the king of Tyre is signified the Word where and whence the cognitions of truth and good are, 388. The king of the abyss means those who destroy souls by falsities, 445. Kings in the world, 605, 749.

Kingdom (The). The Father's kingdom is when the Lord is approached immediately, and by no means when God the Father is approached immediately. 193. Heavenly kingdom, spiritual kingdom, and natural kingdom of the Lord, 345. Ends are also actually in the heavenly kingdom, causes in the spiritual kingdom, and effects in the natural kingdom, 367. In the spiritual sense, by the kingdom of the heavens is meant heaven and the church, 332.

Koran (The), 1088.

Labor. The six days of labor signify the combat against the flesh and its lusts, and at the same time against the evils and falsities which are in man from hell, 438. In the Word the combats of the Lord with the hells are called labors, 438.

Ladder of Jacob, 40.

Laity. With the laity the love of ruling from the love of self climbs upward until they wish to be kings, 592.

Lake of fire and brimstone signifies hell, 852.

LAMB signifies innocence, 333. The Lamb which appeared to John on Mount Zion (Apoc. xiv. 1), was a representation of the Lord's innocence, 246. What is meant by the Lamb standing as it had been slain (Apoc. v. 6: xiii. 8); and by the crucified (Apoc. xi 8; Heb. vi. 6; Gal. iii. 1), 446.

LAMPS signify the things which are of faith, 332, 574. By lamps are meant such things as are of the understanding, 810.

LANGUAGE. There is a universal language in which all angels and spirits are; this has nothing in common with any language of men in the world, 32, 33, 408. Every man comes into this language after death, for it is implanted in every man from creation, 32. Every spirit and angel speaking with a man, speaks the man's own language, 408. The very sound of spiritual language differs so much from the sound of natural language, that even a loud spiritual sound could not be heard at all by a natural man, nor a natural sound by a spiritual man, 408.

LAST JUDGMENT (THE) was performed in the year 1757, pp. 197, 1033, 1058, 1079, 1096. Since the last judgment the state of all is so changed that they are not allowed to band themselves into companies as formerly; but for every love, good and evil, ways have been appointed which they who come from the world immediately enter and pass to societies correspondent to their loves, 1080.

LAVER OF REGENERATION. Why Baptism is called the *laver of regeneration*, 914.

LAW. The spiritual law is this law of the Lord: *All things whatsoever ye would that men should do to you, do ye even so to them*, 623, 596; this same law is the universal law of moral life, 623. The primary thing of Divine law is that man should think of the law, do it, and obey it, from himself although from the Lord, 698. It is a universal law in the spiritual world, and from this in the natural world also, that so far as one does not will evil he wills good, 617. The laws of justice are truths which cannot be changed, 486. In a state the laws of justice are in the highest place, political laws in the second, economical laws in the third, 94. The doing of evil, in both the spiritual and the natural world, is restrained by laws, since otherwise society would nowhere continue to exist, 699. Laws of order, 94, 95, 111, 115–117, 148. Laws of order are as many as there are truths in the Word, 94, 115. It is a law of order that as far as man approaches and draws near to God (which he must do altogether as from himself), so far God approaches and draws near to man, and in the midst conjoins Himself with him, 149, 161, 177. The law itself written upon the two tables, signified the Word, 353, 391. By the law is meant the whole Sacred Scripture, 392, 426. In a strict sense, by the law is meant the decalogue; in a broader sense, are meant the statutes given by Moses to the children of Israel; and in the broadest, is meant the whole Word, 425. The law and the prophets signify the whole Word, 424.

LAZARUS. By the poor man Lazarus are meant the Gentiles, because they had not the Word. That they were despised and rejected by the Jews, is meant by his being laid at the rich man's gate By his being full of sores, is meant that the Gentiles from ignorance of the truth were in many falsities. The Gentiles are meant by Lazarus, because the Gentiles were loved by the Lord, as the Lazarus who was raised from the dead was loved by the Lord, 349.

LEARNED (THE), 127, 264, 464.

LEAVES (THE) of plants are for lungs, 792.

LEIBNITZ, 476, 938.

LEOPARDS. Diabolical love causes its lusts to appear in the distance in hell like various species of wild beasts, some like leopards, 77.

LETTERS. Alphabetic letters in the spiritual world, 32. Writing in the third heaven consists of letters inflected and variously curved, each one of which contains a certain meaning, 403. With the angels of the spiritual kingdom the letters are similar to the letters used in our world in printing; and with the angels of the heavenly kingdom they are with some similar to Arabic letters, and with some similar to the old Hebrew letters, but curved above and below, with marks over, between, and within; each of these also involves a complete sense, 370.

LEVIATHAN, 118, 303.

LIBERTY. In the state of reformation man is in full liberty of acting according to the rational of his understanding; and in the state of regeneration he is also in similar liberty, but he then wills and acts, and thinks and speaks, from a new love and a new intelligence which are from the Lord, 167.

LIBRARIES in the spiritual world, 921, 933.

LIE, in the Word, signifies falsity and false speaking, 453.

LIFE. God alone is Life, 512. God is Life itself, which is Life in itself, 34, 69, 650, 672. Life in itself is Divine life, 42. The Lord's Divine Love and Divine Wisdom constitute His Divine Life, 513. Life in itself is the very and the only life, from which all angels and men live, 70, 511. Life is the inmost activity of the Love and Wisdom which are in God and are God, which Life may also be called living Force itself,

671. *Life with Man*: God because He is infinite is Life in Himself; this He cannot create, and so transcribe into man, for that would be to make him God, 670. God flows-in with every man with all His Divine Life, 513. So far as a man receives the good of love and the truth of wisdom from God he lives from God; so far as any one does not receive love and wisdom, or what is the same, charity and faith, he does not receive life which in itself is life, from God, but from hell; and this is no other than inverted life which is called spiritual death, 671. Life, to man, is God in him, and death, to man, is the persuasion and belief that God is not life to man, but that man is life to himself, 88. Life with all belonging to it flows-in from the God of heaven Who is the Lord, 511. The life of God in all fulness is not only with good and pious men, but also with the wicked and impious. The difference is that the wicked obstruct the way and shut the door, that God may not enter into the lower regions of their mind; while the good clear the way and open the door, 516. The life of God is in the spiritual of man, 522. It is God's gift that man should feel that life in him as his; and God wills that man should feel it so, in order that he may as from himself live according to the laws of order, 712. Man is not life, but is a receptacle of life from God, 669–672. The soul of man is not life, but a recipient of life, 42. Life is nothing else than love and wisdom, 60. The Good of love and the Truth of wisdom make life, 650. Life is properly the light which proceeds from the Sun of the spiritual world. Divine Love forms life, as fire forms light, 70. Man's very life is his love; and such as the love is, such is the life, yes, such is the whole man, 577. There are two universals of every man's life, the will and the understanding, 1040. The life of man dwells in his understanding, and is such as his wisdom is, — and the love of the will modifies it, 70. The will and understanding are the human mind, and all man's life is therein in its principles, and is thence in the body, 574. Life, will, and understanding make one in man, 511. The life of man is from spiritual light, and from this is his understanding, 471. Those things which flow-in from the Lord, are received by man according to his form, 516. It is of life to be affected and to think, and it is of love to be affected, and of wisdom to think, 61. Man's life is to be able to think, to will, and hence to speak and to do freely, 680. The perfection of life consists not in thought, but in the perception of truth from the light of truth, 74. The enjoyment of his love together with the pleasantness of thought, makes man's life, 771. There are in every man from creation three degrees of life, the heavenly, the spiritual, and the natural, 368, 73. There are four periods of life through which man passes from infancy to old age; the *first* is the period in which he acts from others according to instructions; the *second* is that in which he acts from himself, while the understanding is the moderator; the *third* is that in which the will acts upon the understanding and the understanding modifies the will; the *fourth* is that in which he acts from what has been confirmed and from purpose. But these periods of the life are the periods of the life of man's spirit, and not likewise of his body, 622, 623. Life in faith and charity is spiritual life which is given by the Lord to man in his natural state, 507. Spiritual life is life according to truths, 494. In true conscience is man's spiritual life, 895. Man has life through the Word. But only those have life from the Word, who read it for the purpose of drawing Divine truths from it, and at the same time for the purpose of applying the Divine truths drawn therefrom to the life, 323. The life of man's spirit consists in his free-will in spiritual things, 681. Spiritual life is a life according to truths, 494. Moral life when it is at the same time spiritual, is charity, 622–624, 648. Civil life is temporal, which has an end, and then it is as if it had not been; but spiritual life is eternal, for it has no end, 600. The human body is but an organ of life, 60, 511, 512, 650. Life is in every substantial and material part of man, although it does not mingle itself therewith, 49. The life of the whole body is wholly dependent on the reciprocal conjunction of the heart and lungs, 526. Concerning the centre and the expanse of nature and of life, 59, 62.

Light (The) of heaven in its essence is Divine truth, from which is all the intelligence and wisdom of angels and men, 397. In the Word it is read that Jehovah God dwelleth in light inaccessible; Jehovah God by the Human sent Himself into the world, and made Himself visible to the eyes of men and thus accessible, 294, 316, 317. The light of heaven discloses the quality of every form, 311. The light of heaven is the Divine Wisdom, 371. The light of heaven in which the spiritual sense of the Word is, flows into the natural light in which the sense of the letter of the Word is, and illuminates the intellectual of man, which is called the rational, 349, 584. It is the spiritual light from which the understanding analytically

sees and perceives rational things, as the eye sees and perceives natural things symmetrically, 515. The light which proceeds from the sun of the natural world is not creatable, but forms receiving it have been created, 70. Fatuous light in itself is not light; but in respect to true light it is darkness, 469, 472. Fatuous light is the light of the confirmation of falsity; this light corresponds to the light in which birds of night and bats are, 275. In the Word where light is named wisdom is meant; when spoken of God Divine wisdom is meant, 99, 124; also the Divine Truth, 146. See *Heat and Light.*

LIKENESS OF GOD. See *Image and Likeness.* Likeness of the father in his children, 165.

LIMBUS. See *Border.*

LINEN. By fine linen was signified truth from a spiritual origin, 354; also the truth of the Word, 349. Fine linen signifies the righteousness of the saints; garments of fine linen signify Divine truths, 915.

LIPS. Confession of the lips that one is a sinner is not repentance, 734

LITTLE HEAVEN AND LITTLE WORLD. See *Great Heaven and Great World; Microcosm.*

LIVE. Man lives, that is, feels, thinks, speaks, and acts, altogether as from himself, 669. To live according to Divine order is to live according to the commandments of God, 157. Man is so far in God as he lives according to order, 109.

LIVER (THE) does its work for the blood in freedom, 697.

LOCUSTS signify falsities in outermosts, 852.

LONDON. There are two great cities like London in the spiritual world, 1074, 1076.

LOOKING. The looking is reciprocal from God to man, 425.

LORD (THE) from eternity, Who is Jehovah, came into the world, that He might subjugate the hells and glorify His Human, 1. God is one in essence and in person, in Whom is a Divine Trinity, and He is the Lord God the Saviour Jesus Christ, 2, 813, 818. The only God is Jesus Christ, Who is the Lord Jehovah, from eternity Creator, in time Redeemer, and to eternity Regenerator; thus Who is at once the Father, the Son, and the Holy Spirit, 44. By the Lord the Redeemer we mean Jehovah in the Human, 139. The reason why it is said the Lord and not Jehovah, is because Jehovah in the Old Testament is called the Lord in the New, 139, 433. The Lord commanded His disciples to call Him Lord, 139. The Lord came into the world that He might fulfil all things of the Word, 145, 389–392. By the acts of redemption, the Lord made Himself righteousness, 156, 162. That the Lord was the son of Mary is true; but that He is so still is not true, 162. The Lord glorified His Human, that is, made it Divine, in the same manner in which He regenerates man, that is, makes him spiritual, 167. In the world the Lord put on the Natural Divine which is the glorified Human, 173. The Lord alone, in the whole spiritual world, is fully Man, 173. The Lord while He was in the world, fought against the hells, and conquered and subjugated them, and thus brought them under obedience to Him, 197, 357. The Lord redeemed not only men, but also angels, 205, 785. The Lord with Divine power at this day fights against hell in every man who is becoming regenerate, 210. The Lord is the Word; how, 392, 547, 1040. The Lord, as the Word, is the Holy Spirit, 240. The Lord is the Divine Truth itself, and whatsoever proceeds from Him is Divine Truth, 244. The Holy Spirit proceeds out of the Lord from the Father, 262, 318. The Lord only is Holy, 262. The Lord alone, when He was in the world, was wise from Himself, and did good from Himself, because the Divine Itself was in Him and was His from the nativity, 88. The Lord is God of heaven and earth, the God of faith, Light itself, the Truth, and Life eternal, 501. The Lord our Saviour is Jehovah Himself, in the Human Form, 523, 539. The Lord is called Creator, Former, and Maker, because He creates anew and regenerates man, 780. The Lord became Redeemer, Regenerator, and Saviour for ever, 786, 805. The Lord is the life and salvation of all who believe in Him as visible, 266. Those who go to the Lord immediately can see doctrinal truth; those who approach God the Father immediately cannot see it, 274. Many times in the New Covenant the Lord has commanded men to come to Him and worship and adore Him, 754. The Lord is the Sun in the spiritual world; from this are all spiritual light and heat, 822, 857, 875, 876. See *Spiritual Sun.* The Lord is present with every man, urging and pressing to be received, 1027, 1035; but His Coming is with those only who receive Him, and these are they who believe in Him and do His commandments, 1035. The Lord Who is Light itself flows-in with every man; and in him in whom there are truths from the Word, He causes them to shine, and so to become of faith, 496. God is with every man with His Divine Life, that is, with all His Divine Love and His Divine Wisdom, 513. The Lord with all the essence of faith and

charity flows-in with every man, 514. Those things which flow-in from the Lord are received by man according to his form, 516. The man who divides the Lord, charity, and faith, is not a form receiving but a form destroying them, 517. Conjunction with the Lord is reciprocal, that is, the Lord is in man, and man in the Lord, 524. Man himself cannot be in the Lord, but the charity and faith which are with him from the Lord, from which two man is essentially man, 520. The Lord does goods or uses mediately by the angels, and in the world by men, 987. The Lord took from the sepulchre when He arose His whole Human Body, both as to the Flesh and as to the Bones, 287.

Lord's Prayer. This prayer was commanded for this time, plainly in order that God the Father may be approached through His Human, 188. The very essential of the church and of religion is how these words in the Lord's prayer, "Our Father, Who art in the heavens, hallowed be Thy name, Thy kingdom come," are understood, 191. The angels in heaven read the Lord's prayer daily, and they do not then think of God the Father, because He is invisible; but they think of Him in His Divine Human, because in this He is visible, 192. In the New Church every thing will be fulfilled which is contained in the Lord's prayer from beginning to end, 195.

Love, in its essence, is spiritual fire, 64. Love having its origin from the Lord as a Sun, is the heat of the life of angels and men, thus the *esse* of their life, 552, 72. The essence of love is to love others outside of itself, to desire to be one with them, and to make them happy from itself, 74–77. Love is not only the essence which forms all things, but it also unites and conjoins them, and thus keeps them in conjunction when formed, 66. Love is the complex of all varieties of goodness, 67. There cannot be love abstracted from form; love operates in form and by form, 65. Love is not any thing without wisdom, but in wisdom it is formed for something; this something for which it is formed, is use, 554. The derivations of love are called affections; and by these are produced perceptions, and so thoughts, 552. Love in the will is the end, and in the understanding it seeks and finds causes, by means of which it may move onward to the effect, 873. Love gives sound, and thought speaks, 559. Love produces heat, to which natural heat corresponds, 696. Every love in man breathes out enjoyment, by which it makes itself felt; proximately it breathes it into the spirit, and thence into the body, 771. Natural love, which is that of a beast, cannot be elevated into spiritual love, which from creation was implanted in man, 54. There are two things in love; one to which the burning of fire corresponds, and another to which the shining property of fire corresponds, 70.

Love (To) others out of itself is the essence of love, 74. The Lord is loved, when man lives according to His Divine truths, 363. To love the neighbor is not merely to will and do good to the relative, the friend, and the good man, but also to the stranger, the enemy, and the bad man, 593. To love the neighbor viewed in itself, is not to love the person but the good that is in the person, 601, 602, 603. To love the good in another from good in oneself is genuine love toward the neighbor, 602. To love the neighbor as oneself, is, not to despise him in comparison with oneself, to deal justly with him, and not to judge evil of him, 596.

Love and Wisdom, in God, make one, 71. Love and wisdom are the two essentials, to which all the infinite things which are in God and which proceed from Him refer themselves, 65. There are two things which make life, namely Love and Wisdom. These flow-in from God, and are received by man as if they were his, 650. As far as the good of love and the truth of wisdom are conjoined in man, so far man becomes an image of God, 72. There are three degrees of love and wisdom, and thence three degrees of life, 73. Love and wisdom do not exist except ideally when only in the affection and thought of the mind; but they exist in use really, because simultaneously in the act and work of the body, 1003. All that proceeds from love is called good, and all that proceeds from wisdom is called truth, 67.

Love of Heaven. By the love of heaven is meant love to the Lord and also love towards the neighbor, 572. The love of heaven may be called the love of uses, 572. See *Uses*. If the love of heaven is inwardly in the love of the world, and by this in the love of self, the man does uses in each from the God of heaven, 574. Heavenly love is to love uses for the sake of the uses, or goods for the sake of the goods, which a man performs for the church, his country, human society and the fellow-citizen, 580.

Love of Self is to wish well to oneself alone, and not to another unless for the sake of self, 1015, 579. The love of self is not merely the love of honor, glory, fame, and eminence, but also the love of meriting and soliciting office, and so of reigning over others, 572. The love of self when it reigns is opposed to love to God, 1015, 579. Love of self viewed in itself is hatred, for it does not love any one outside of itself, nor does it de-

sire to be conjoined to others that it may do good to them, but only that it may do so to itself, 7[illegible]. The love of self is such, that as far as the reins are given to it, it rushes on, even till it wishes to have command not only over the whole world, but also over heaven, yes, over God Himself, 581. 804, 877, 1083. They who are in the love of self desire to rule over the universe, yes, to enlarge its borders that they may extend their dominion thither. 884. The evils which are with those who are in the love of self are, in general, contempt of others, envy, enmity against those who do not favor them, consequently hostility, hatred of various kinds, revenge, cunning, deceit, unmercifulness, and cruelty. And where there are such evils there is also contempt of God and of Divine things which are the truths and goods of the church, 582, 591. A man ruled by the love of self regards himself as God, and the world as heaven, and perverts all the truth of the church, 1015.

Love of the World is to wish to draw to oneself the wealth of others by any art, 582. The love of the world is not merely the love of wealth and property, but also of all that the world affords, and of all that delights the senses of the body, 572. The love of the world is not opposed to heavenly love to such a degree as the love of self is, 583. The love of the world when it reigns is opposed to love of the neighbor, 1015. The love of the world is in much variety, worse as it verges toward avarice, 590. They who are in the love of the world desire to possess all things belonging to it, and they grieve and are envious if any treasures are hidden from them, 884. If a man's ruling love is the love of the world, he prefers the world to heaven; he worships God, indeed, but from merely natural love which places merit in all worship; he also does good to the neighbor, but for the sake of rewards, 590.

Love to the Lord is a universal love, and consequently it is in all things of spiritual life, and is also in all things and in each thing pertaining to natural life, 600. In love to God and in love toward the neighbor the first thing is not to do evil, and the second is to do good, 458, 614–617. Love to the Lord and love towards the neighbor are the two loves from which are all goods and truths, 578. Love to the Lord and love toward the neighbor make heaven, and also the church with man, 579; they open and form the internal spiritual man, for they reside there, 578. See *Love of Heaven.*

Love toward the Neighbor. There is an influx of God's love toward men, and the reception of this by man and co-operation in him is love toward the neighbor, 635. See *Charity, Love to the Lord, Neighbor.*

Lower Earth (The) is next above hell, 462.

Lowest things. The lowest things in man's mind are turned downward into the body; and because these are turned downward, a man thinks wholly as of himself, when yet he thinks from God, 724.

Lucifer. Those who are meant by Lucifer in Isaiah, and who are of Babel, are hurried away by a zeal which in many cases is from infernal love, 248, 402, 723.

Lungs (The) correspond to the understanding and its truths, 147. See *Heart and Lungs.*

Lust and deed cohere like blood and flesh, or like flame and oil, 457. The lust becomes as a deed when it is in the will, for allurement enters merely into the understanding, but intention enters into the will, and the intention of lust is a deed, 447. See pp. 883–887.

Luther has now renounced his erroneous opinions concerning justification by faith in three Divine persons from eternity, and has therefore been transferred to a place among the happy of the new heaven, 235. From the time Luther first entered the spiritual world, he was a most vehement propagator and defender of his dogmas. In his childhood, however, before he entered on the Reformation, he was imbued with the dogma of the pre-eminence of charity; and it resulted from this that the faith of justification with him was implanted in his external natural man, but was not enrooted in his internal spiritual man; and when he was convinced that he had not taken his principal dogma of justification by faith alone from the Word, but from his own intelligence, he suffered himself to be instructed respecting the Lord, charity, true faith, free-will, and redemption also, and this solely from the Word, 1057–1060.

Machiavelians The society from the Machiavelians in the spiritual world, 656, 659.

Macrocosm. See *Great Heaven* and *Great World.*

Magpies represent those who believe a thing to be true because it has been asserted by a man of authority, 74.

Mahomet. See *Mohammed.*

Mahometanism. See *Mohammedanism.*

Mahometans. See *Mohammedans.*

Mammon. The ancients called those Mammons with whom love of the world was the ruling love, 590.

Man was created a form of Divine order, 104–106. Man is not life but a recepta-

cle of life from God, 669–673, 924, 925. Man is a receptacle of Love and Wisdom; and a receptacle becomes an image of God according to the reception, 82, 925. Man is an organ recipient of God, and he is an organ according to the quality of the reception, 56. The whole man is nothing but a form organized to receive light and heat, as well from the natural world as from the spiritual, 672. Man is not man from the human face and the human body, but from the wisdom of his understanding and the goodness of his will, 601. Man from creation is the least effigy, image, and type of the great heaven, 996. Man is born into evils of every kind from his parents, 780. When born, a man is more a brute than any animal, but he becomes man by instruction of various kinds, by the reception of which his mind is formed, 601. Man is not born for the sake of himself, but for the sake of others, 592. Every man actually consists only of such things as are in the earth, and from the earth in the atmospheres, 670. Man in the earthly state may be compared to a worm and in the heavenly state to a butterfly, 18, 779. Man has been so created that he is in the spiritual world and in the natural world at the same time, 583; because he has been so created, there have been given him an internal and an external; an internal by which he may be in the spiritual world, and an external by which he may be in the natural world. His internal is what is called the internal man, and his external what is called the external man, 583. The internal constitutes the man, which is called the spirit, and which lives after death, 24. Every man as to his spirit, is consociated with his like in the spiritual world, and is as one with them, 24, 630, 811. Man's spirit is in his mind, and whatever proceeds from him, 258, 260. See *Mind*. Man as to the interiors of his mind has been born spiritual, consequently for heaven, while yet his natural or external man is hell in miniature, 816. With the wicked the internal is conjoined with devils in hell, and with the good it is conjoined with angels in heaven, 631, 811. The conjunction between men and angels is very close, 811. If angels and spirits were removed from man, he would fall down dead as a stock, 202, 811. God is continually working for the conjunction of love and wisdom in man; but man, unless he looks to God and believes in Him, continually works for their division, 72. God is in every man, evil as well as good, but man is not in God unless he lives according to order, 109, 118. The absence of God from man is no more possible than the absence of the sun, by its heat and light, from the earth, 109. Man alone receives light and heat, that is, wisdom and love immediately from the Lord, 672. Man is endowed with ability to close and to open the door between his thought and his words, and between his intentions and his actions, 764. All the things which man wills, and all the things which he understands, flow-in from without; the goods which are of love and charity and the truths which are of wisdom and faith from the Lord, but all that is contrary to them from hell, 511. Every man enjoys the power of understanding truths and of willing goods, 601. Man of himself does not wish to understand any thing but what is from the proprium of his will, 399. Man can acquire faith for himself, 504. Man can acquire charity for himself, 505. Man can also acquire for himself the life of faith and charity, 506. Yet nothing of faith, and nothing of charity, and nothing of the life of either, is from man, but from the Lord alone, 507. Man was created to receive love and wisdom from God, and yet in all likeness as from himself, and this for the sake of reception and conjunction; and therefore man is not born into any love, nor into any knowledge, nor even into any power of loving and being wise from himself. Wherefore, if he ascribes all the good of love and all the truth of wisdom to God he becomes a living man; but if he ascribes them to himself he becomes a dead man, 89. Man after death is none the less a man, and such a man as not to know that he is not still in the former world; he is a man in all things, and in every particular, 1055, 1056. After death the regenerate man passes into heaven, to the Lord Himself; and there although he died an old man, he is restored to the morning of his life, 1028. Man without instruction knows nothing at all about the modes of loving the sex, 83. Man is born corporeal as a worm, and remains corporeal unless he learns to know, to understand, and to be wise from others, 83.

MANGER (THE), as in a stable, signified spiritual nourishment for the understanding, 403.

MARRIAGE. In heaven the conjunction of good and truth is called the heavenly marriage, 576. All the intelligence and wisdom which the angels have is from the marriage of good and truth, 576. All things in the whole heaven and all things in the whole world are from creation nothing but a marriage of good and truth, 836. In every thing in the Word there is the marriage of the Lord and the Church, and thence the marriage of good and truth, 376, 382. The spiritual offspring, which are born from the marriage of the Lord with the church, are the

goods of charity and the truths of faith, 443, 540. Marriage of love and wisdom in use, 990. Nuptials in heaven represent the Lord's marriage with the Church; the bridegroom represents the Lord, and the bride represents the Church, 1009. After the nuptials, both together (the husband and his wife) represent the church, 1010. Consent is the essential of marriage, and all other succeeding ceremonies are its formalities, 1011.

MARY. The Holy Spirit is the Divine Truth proceeding from Jehovah the Father; and this proceeding is the Power of the Highest, which overshadowed Mary, 243. What can be more ridiculous than that the soul of our Lord was from the mother Mary? 142. It is believed that the Lord as to the Human not only was but also is the son of Mary; but in this the Christian world is under a delusion. That He was the son of Mary is true; but that He is so still is not true, 162. The Lord never called Mary His mother, 162. The Lord was born of Mary, but when He became God He put off all the human which He had from her, 163, 1085. By Son of Mary is meant the human which He assumed, 151. See *Son of Mary*. Let every one question himself whether he has conceived and cherishes any other idea concerning the Lord, as the son of Mary, than as of a mere man, 154. He who believes only that He is the son of Mary, implants in himself various ideas which are hurtful and destructive, 490. The Roman Catholics have sanctified Mary the mother above the rest, and have exalted her as a goddess or queen over all their saints; when yet the Lord, when He glorified His Human, put off all of His mother, and put on all of the Father, 154. Mary in heaven said that she adores the Lord as her God, and she is unwilling that any one should acknowledge Him as her son, because in Him all is Divine, 163.

MASSES of the Catholics, 265.

MASTER. From doctrine it is known that it is lawful in a natural sense, but not in a spiritual sense, to call any one master, 360.

MATERIAL things originate from the substantial, 933. Substantial things are the beginnings of material things, 410. All things in the spiritual world are substantial, not material, 934. The material does not enter into the spiritual, but the spiritual into the material, 834. What it is to meditate spiritually and to meditate materially upon the Word, 833. They who are in the spiritual world are spiritual men, because they are substantial and not material, 933, 410. See *Substantial*, *Spiritual*.

MATTER is an aggregation of substances, 410.

MAXIM. See *Canons*.

MEANS (THE) of salvation are manifold, 484, 511, 783, 913, 967. They are given by the Lord to Christians in the Word, and to Gentiles in the religions of each, 787.

MEATS OR FOOD. In the spiritual world the food is similar to the food in our world, but it is from a spiritual origin, and is given from heaven by the Lord to all according to the uses which they do, 414. Food and bread in the spiritual sense signify the good of love and charity, and water and wine signify the truth of wisdom and faith, 519. See *Food*.

MEDIATE. There is everywhere a first, a mediate, and an ultimate; and the first tends and passes through the mediate to its ultimate, 347, 343.

MEDIATION signifies that the Human is the medium through which man may come to God the Father, and God the Father may come to man and so teach and lead him that he may be saved, 227.

MEDITATE (To). What it is to meditate spiritually and to meditate materially upon the Word, 833.

MEDULLARY substance of the brain, 498. See *Fibrillous*.

MELANCTHON. As soon as he had entered into the spiritual world he continued to write on justification by faith alone, rejecting charity and good works; but after the New Heaven began to be established by the Lord, from the light of this heaven he began to think that perhaps he might be in error; and at last he saw that the whole Word was full of love to God and love toward the neighbor, 1060.

MELCHISEDEK represented the Lord, 962.

MEMORABLE RELATIONS (THE) annexed to the chapters are not inventions of the imagination, 1105. They were related according to command, 312.

MEMORANDUM (A), 1054.

MEMORY (THE) of man is the ground of every science, and thence intelligence and wisdom, 53. Every man thinks from the things in the memory, 290. The memory with man is like the stomach connected with rumination in birds and beasts; the human understanding is like the stomach itself in which food is digested, 290. Whatever is not received by the understanding, does not abide in the memory as the thing itself, but only as to the words, 826. Faith of the memory, 491.

MENINGES of the brain, 100.

MERCURY, 29.

MERCY. God is Mercy itself and Pity itself, because He is Love itself and Good itself, 219.

MERIT. In the exercises of charity man does not place merit in works while he believes that all good is from the Lord,

618, 619, 620. It is hurtful to place merit in works that are done for the sake of salvation; for in this are hidden evils of which he who does so knows nothing, 618. Enumeration of those evils, 618. To think that men come into heaven, and that good is to be done for that, is not to regard reward as the end and to place merit in works, 619; they, too, think thus, who love the neighbor as themselves and God above all things; these do not trust to reward on account of their merit, but they are in the faith of the promise from grace. With them the enjoyment in doing good to the neighbor is a reward, 619. The merit is easily washed away by the Lord with those who are imbued with charity by acting justly and faithfully in the work, business, and office in which they are, and toward all with whom they have any dealings; but merit is taken away with difficulty from those who believe that charity is acquired by giving alms and relieving the needy, 622. The merit of our Lord the Saviour is redemption, which was a work purely Divine, 856. The Lord's merit cannot be applied, ascribed, and imputed to any man, any more than the creation and preservation of the universe, 856, 857.

MESENTERY, 697.

MESSIAH was Jehovah God in Human form, 920. The Jews wished for a Messiah who would exalt them above all the nations in the whole world, and not for any Messiah who would provide for their eternal salvation, 339. The Jews did not acknowledge the Messiah, although all the prophets had announced His advent; why, 374. By the Messiah or the Christ is meant the Divine Truth, 145.

METAPHYSICS, 30, 558. Metaphysical things are in darkness, 93.

METEORS in the spiritual world, 472, 940.

MICE signify the devastation of the church by the falsifications of the truth, 337.

MICHAEL, a society in heaven, 190. Gabriel and Michael are not the names of two persons in heaven, but by those names are meant all in heaven who are in wisdom concerning the Lord and worship Him, 436.

MICROCOSM. See *Great Heaven.* Why man was called by the ancients a little heaven and a little world, 111, 809.

MIDDLE. As long as man lives in the world, he is kept and he walks in the middle region between heaven and hell, and is there in spiritual equilibrium, which is his free-will, 546.

MILCOM, 429.

MILL (BY) and by grinding in a mill is meant to seek from the Word what is serviceable for doctrine, 272.

MIND (*mens*). The mind of man consists of understanding and will, 252, 872; these two faculties make his life; these are distinct from each other, but so created as to be one; and when they are one, they are called the mind, 574. The understanding is the receptacle of Divine truth, and the will of Divine good; consequently the human mind, which consists of those two principles, is no other than a form of Divine truth and Divine good, spiritually and naturally organized, 357. The human mind is organized inwardly of spiritual substances, and outwardly of natural substances, and lastly of material substances, 69. The human mind is a spiritual organism terminating in a natural organism, 498. The human mind, is formed into three regions, according to three degrees, 56, 73, 108, 249, 573, 807, 1101. The human mind is divided into three distinct regions, as a house is divided into three stories, and likewise as the abodes of the angels into three heavens, 309. The highest region of the mind is called heavenly, the middle spiritual, and the lowest natural, 249, 807; how these regions are opened, 73. The human mind, organized according to the three degrees, is a receptacle of the Divine influx, 56. The mind of man grows like his body; the body in stature, but the mind in wisdom, 252; the latter is exalted from region to region, and this exaltation is effected as man procures for himself truths and conjoins them to good, 252. The mind of every man is his internal man which actually is the man, and is within the external man which makes his body, 258. Man's mind is interiorly spiritual but exteriorly natural, 673. The spiritual mind looks principally to the spiritual world and has for objects the things that are there, whether they be such as are in heaven or in hell; but the natural mind looks principally to the natural world and has for its objects the things that are there, whether they be such as are in heaven or as are in hell, 603. The mind of man lives after death: it is in a complete human form, and then is called a spirit; if good, an angelic spirit, and afterwards an angel; if evil, a satanic spirit, and afterwards a satan, 258, 259. What is highest in man's mind is turned upward toward God; what is mediate therein outward toward the world; and the lowest there, downward into the body, 724. The human mind is like soil, in which spiritual and natural truths are implanted as seeds, and they may be multiplied without end, 497. The human mind, however highly analytical and elevated, is itself finite, and the finiteness in it cannot be removed, 45. The minds of all men who deny the sanctity of the Word and the Divinity of the Lord, think in the lowest region, 249. Pretenders, flatterers, liars, and hypo-

crites possess a double mind, or their mind is divided into two minds that are not in accord, 623.

MIND (*animus*). By the mind of man is meant his love's affection and the thought therefrom, 528. The mind of one is never exactly like another's, 52. See *Mind* (*mens*).

MINERVA, 29, 265.

MINISTERS. Ministers of the church; how each speaks, 255. Ministers who are hypocrites, 544. Ministers of state, 888. See *Priests*.

MIRACLES. Divine miracles and magical miracles, 151. Divine miracles have been done according to Divine order, but according to the Order of the Influx of the Spiritual World into the Natural, 151. The Lord was in the state of glorification or union with the Father when He did miracles, 166. Miracles are not now wrought as formerly, for the reason that they compel, and they take away free-will in spiritual things, and from being spiritual they make man natural. Every one in the Christian world since the Coming of the Lord can become spiritual, and he becomes spiritual solely from the Lord through the Word, 703. Miracles were wrought before the Coming of the Lord, because those of the church were then natural men to whom the spiritual things which belong to the internal church could not be opened, for if opened they would have profaned them, 703. They who do not believe the Word of the Lord, would not believe on account of miracles any more than the posterity of Jacob did in the desert, 1104. Miraculous faith, 491.

MIRROR. To every one who has formed the state of his mind from God, the Sacred Scripture is like a mirror before him in which he sees God; but each in his own way, 7. The truths which man learns from the Word, and with which he becomes imbued by a life according to them, compose a mirror in which he sees God, 7 The several truths of the Word are so many mirrors of the Lord, 727, 1028. Cognitions concerning God are mirrors of God, 14. Works are as mirrors of the man, 528.

MOAB signifies the adulteration of good, 334.

MOGULS. The Word, with those who search for truths of faith and the goods of life therefrom, is like the wealth of the Emperor of the Moguls, 373.

MOHAMMED presided at first in the spiritual world over the Mohammedans; but because he wished to rule as God over all things pertaining to their religion, he was ejected from his seat, 1087. See *Mohammedans*.

MOHAMMEDANISM, 237.

MOHAMMEDANS. The Mohammedans in the spiritual world appear behind the Papists in the west, and form as it were a border around them, 1086. The Mohammedans are hostile to the Christians chiefly on account of the belief in three Divine persons, and the consequent worship of three Gods, so many Creators; and to the Roman Catholics, still further on account of their bending the knee before images, 1087. The Mohammedans, like all nations who acknowledge one God, and who love justice, and do good from religion, have their own heaven, but it is outside of the Christian, 1087. The Mohammedan religion was raised up from the Lord's Divine Providence, for the end that it might blot out the idolatries of so many nations, and give them some knowledge of the Lord before they should come into the spiritual world, which they do after death, 1090. This religion would not have been received by so many kingdoms if polygamy had not been permitted, 1090. Some Mohammed is always placed, in the spiritual world, in view of the Mohammedans; it is not the Mohammed who wrote the Koran, but another who fills his office; nor is there always the same person, but he is changed, 1086.

MONEY. See *Coins*.

MONKS in the spiritual world, 1079. The monks when they enter the spiritual world, search for the saints, especially the saint of their order, but they do not find them, 1084. There are converted monks, 1082.

MORAL. There is the spiritual rational and moral man, and also the merely natural rational and moral man; and the one is not known from the other in the world, 761. He who lives according to human laws and Divine laws as one law is a truly moral man, 624. Moral life when it is at the same time spiritual, is charity, 622–624. In life's first period, moral life is the life of charity in outermosts, 622. With those who love truth because it is truth, morals, theoretically contemplated and perceived, place themselves in the second region of the mind, 309.

MORALITY. Merely natural morality and rationality are in themselves dead, 548. No one from the morality of the external man can form a conclusion as to the morality of the internal, 623.

MORNING. The Coming of the Lord is the morning, 1025. Morning in the Word signifies the first time of the church, 1026. The faith in three Gods has extinguished the light in the Word, and removed the Lord from the church, and has thus precipitated its morning into night, 296.

MOSES. See *Jews*. Moses signifies the historical Word, 355.

MOTHER means the church; why, 442; also the communion of saints, by which

is meant the Lord's Church spread over all the world, 442.
MOTION. In all motion there is activity and passivity, 783.
MOUNTAIN signifies the highest heaven, 338. By mountains are meant the higher things of the church, 334.
MULTIPLICATION. Perpetual multiplication of truth and thence of wisdom, 964
MURDER. In a broader natural sense murder means enmity, hatred, and revenge, which breathe out destruction, for murder lies concealed within them, 444. In the spiritual sense murder means all modes of killing and destroying the souls of men, 445. In the heavenly sense, to kill means to be rashly angry with the Lord, to hate Him, and to wish to blot out His name, 445.
MUSCLE. Its composition, 249, 498. United power of the muscles in action, 500.
MUSIC in the heavens, 1004.
MYRRH signifies natural good, 339.
MYSTERIES of the faith of the present day, 1071.

NAME without the reality is but a vain thing, 912. The name means the quality of any one; why, 911. The name of Jehovah God is in itself holy; also the name of Jesus, 433. See *Jesus, Jesus Christ*. The Lord's Divine Human is the Father's Name, 193; this Name is hallowed when the Father is acknowledged in His Human, 187. The Word, and whatever the church has therefrom, and thus all worship, is the name of God, 434. See *Commandments*. The names of persons and places in the Word do not mean persons and places, but the things of the church, 436. In the spiritual world no one retains the name which he received in baptism and that which he had from his father or ancestors, in the world; but every one there is named according to his quality, and the angels are called according to their moral and spiritual life, 435, 911.
NATIONS AND PEOPLE. In the Word by nations are meant those who are in good, and in the opposite sense those who are in evil; and by people, those who are in truths, and in the opposite sense those who are in falsities. Wherefore they who are of the Lord's spiritual kingdom are called people, and they who are of the Lord's heavenly kingdom are called nations, 380. Gentiles in the spiritual world, 1091. Among the Gentiles some are interior and others exterior, 1091. There is not a nation in all the world which cannot be saved if they acknowledge God and live well, 975. All nations who acknowledge one God, and who love justice and do good from religion, have their own heaven, 1087.
NATIVITY. See *Birth*.
NATURAL things were created that they might clothe spiritual things, 130. See *Word*.
NATURALISM, 121, 154, 490, 1032. Origin of the naturalism which reigns at the present day, 5, 291, 483.
NATURALISTS, 60, 297, 856. Atheistic naturalists, 125, 266, 545, 1020.
NATURAL MAN. Exterior men are sensual-natural, because they think from the fallacies of the senses of the body, 1094. Those who are in hell are the lowest natural, 210.
NATURAL MAN (THE) viewed in himself, does not in his nature differ at all from beasts; like them he is wild, 781, 763. The natural man cannot perceive any thing concerning God, but only something concerning the world, 13. They who ascribe all things to nature, cannot think rationally concerning them, still less spiritually; but they think sensually and materially, 16. The natural man by his own reason can apprehend nothing else than what is of nature, 35. The natural man continually acts against the spiritual, and thence he regards spiritual things as ghosts and phantoms in the air, 220, 401, 543. The natural man cannot be persuaded that the Word is the Divine Truth itself, in which are Divine Wisdom and Divine Life; for he looks at it from its style, in which he does not see those things, 323, 333, 585. The merely natural man does not think of Divine truths except from the things of the world, thus from the fallacies of the senses, 432, 586, 669. The natural man regards the things of the spirit, or spiritual things, as foolishness, 544. The natural man looks at every thing spiritual inversely, 794. The merely natural man can see evils and goods in others; but he sees no evils in himself, 761. Truth which is in itself truth cannot be recognized and acknowledged by a merely natural man, 1015. Before regeneration the natural man is divided into an internal and an external, 798. The natural man with its lusts must be subdued, subjugated, and inverted, 781.
NATURE is the receptacle by which love and wisdom may work their effects or uses, 60. Nature of itself is not the operator in any thing, but God through nature, 15. Nature was created to be subservient to the life which is from God, 128. Nature is separate from God, and yet He is omnipresent in it, 49. Nature in itself is dead, and thus it does nothing from itself, but is acted upon by life, 128. Consequences of believing that nature is the creator of the universe are, that the universe is what is called God, and that nature is its essence, 297. Nature with its time and space could not but have a beginning: not so God

Who is without time and space; wherefore nature is from God, not from eternity but in time, together with its time and space, 411. All things and each thing in nature correspond to spiritual things, 334. The spiritual world operates upon the things that exist and are formed in the world of nature as the human mind operates upon the senses and motions of the body, 938. The particular things of nature are like tunics, sheaths, and clothing which envelop spiritual things, and proximately produce effects corresponding to the end designed by God the Creator, 938. Whether nature be of life, or whether life be of nature, 59. Concerning the centre and the expanse of nature and of life, 59, 62. The nature of the spiritual world is as different and distinct from the nature of the natural world as the substantial is from the material, or the spiritual from the natural, or the prior from the posterior, 134. Those who acknowledge nature as God, have filled up the interiors of their reason or understanding with worldly or corporeal things, 11. Those who have turned themselves away from the Divine, while they behold the wonderful things in nature, cannot think rationally concerning them, still less spiritually, 16 They put off the nature of man, and put on the nature of beasts, 22. The essence or nature which any one appropriated to himself in the world cannot be changed after death, 868. Wonderful things of nature, 15

NAZARITES (THE) represented the power of the Word in ultimates, 355.

NEIGHBOR. Good itself is essentially the neighbor, 595, 602. Every man individually is the neighbor who is to be loved, but according to the quality of his good, 592, 596. To love the neighbor is not merely to will and do good to the relative, the friend, and the good man, but also to the stranger, the enemy, and the bad man, 593; charity is exercised toward the latter in one way, and toward the former in another; toward a relative and a friend by direct benefits; toward an enemy and a wicked man by indirect benefits, which are conferred by exhortation, discipline, punishment and so by correction, 593. A smaller or a greater society is the neighbor because it is man collectively, 597, 598. One's country is the neighbor more than a society, 598 See *Country*. The church is the neighbor that is to be loved in a higher degree, and the Lord's kingdom in the highest, 599. Love toward the Lord's kingdom is love toward the neighbor in its fulness; for they who love the Lord's kingdom not only love the Lord above all things, but they also love the neighbor as oneself, 600. The conjunction of love to God and love toward the neighbor comes in this way, — there is an influx of God's love toward men, and the reception of this by man and co-operation in him is love toward the neighbor, 635. To love the neighbor, viewed in itself, is not to love the person, but the good that is in the person, 601, 602. To love the good in another from good in oneself is genuine love toward the neighbor, 602. The man who loves good because it is good, and truth because it is truth, loves the neighbor eminently, 603. How it is to be understood that every one is neighbor to himself, 592. The Lord's commandments all relate to love to the neighbor, being in the sum not to do evil to him, but to do him good, 636.

NEPTUNE, 29, 265, 297, 429.

NERO, 115

NERVE. Its composition, 249, 498. Fibril of the nerve, 386. Optic nerve, 527.

NEW CHURCH. The Lord has foretold that He will come and found a new church which is the New Jerusalem, 1041. It is in accordance with Divine order that a new heaven should be formed before a new church on earth, 1046. The Lord is at this day forming a new heaven from Christians who acknowledged in the world, and after their departure out of it were able to acknowledge, that He is the God of heaven and earth, 1042. As the new heaven grows, so far does the New Church come down from that heaven, 1047. The New Church is the Crown of all the churches that have hitherto existed on earth, 1048–1053. This New Church is the Crown of all the churches, because it will worship one visible God, in Whom is the invisible, like the soul in the body, 1050. They who have lived a life of charity, and still more they who have loved truth because it is truth, in the spiritual world suffer themselves to be instructed, and accept the doctrinals of the New Church, 1068. A New Church is to be instituted, 197. What must be done before a New Church can be instituted, 197.

NEW JERUSALEM means a New Church which is to be established by the Lord, 329, 1043–1047. See *New Church*. Why the New Jerusalem signifies a new church, 1043.

NICE (COUNCIL OF.) It was called together in order to cast out the damnable heresy of Arius, 292, 848, 853, 854: this was done of the Lord's Divine Providence, since if the Divinity of the Lord is denied, the Christian church is left without life, 853. The bishops feigned a Son of God from eternity, Who descended and assumed Humanity; believing that they thus vindicated the Lord's Divinity and restored it to Him, and not knowing that God Himself the

Creator of the Universe descended in order to become the Redeemer, and thus Creator anew, 854. The heretical doctrines before the Nicene Council, and afterwards the heretical views that arose from that council and after it, have extinguished the light in the Word, and removed the Lord from the church, 296, 339. The Nicene council introduced three Divine persons from eternity, 229, 481, 689, 848, 849, 850. The present faith of justification originated from the deliberations and decrees of the Council of Nice, respecting three Divine persons from eternity, 339. No other Trinity than a Trinity of Gods was understood by those who were in the Nicene council, 289, 295, 848. We ought not to put faith in councils, but in the Lord's Word which is above councils, 690, 857. There have been two epochs of the Christian church, one extending from the time of the Lord to the Council of Nice, and the other from that Council to the present day, 1022, 294. Since the Nicene Council no one has been admitted into any spiritual temptation; why, 804. See *Athanasius, Creed.*

NICENE CREED, 848. See *Nice* (*Council of*).

NIGHT. The last time of the church is called night, 1022.

NOTHING is made out of nothing, 122, 124.

NYCTALOPIA. Visionary and preposterous faith, which is the appearance of falsity as truth from ingenious confirmation, may be compared to the disease of the eye called nyctalopia, 493.

O. The vowel *o* is in use with those in the third heaven, because it has a full sound, 403.

OAK (AN) means the sensual good and truth of the church, 333.

OATH. To swear by God, and His Holiness, the Word, and the Gospel, in coronations, in inaugurations into the priesthood and inductions into offices of trust, is not taking the name of God in vain, unless he who takes the oath afterwards casts aside his promises as vain, 433.

OBEDIENCE. The human rational has hitherto been closed up by the universal dogma that the understanding is to be under obedience to the faith of the ecclesiastics, 1095.

OBJECT. To show that the Divine Trinity is conjoined in the Lord is the principal object of this work, 172.

OCCASIONAL INFLUX, 939.

OCCUPATIONS of the minds of the angels in heaven, 935.

OCEAN. All whirlpools and ocean sandbanks spontaneously follow in their motion the general course of the sun, 1029.

OCHIM, 77.

OCTAVIUS AUGUSTUS, 115.

ODORS into which the enjoyments of the loves are turned in heaven and in hell. 771

OFFENCE. An identity of three Divine Essences is an offence to reason, 37.

OFFICES. See *Functions.* Distinction between the offices of charity and its benefactions, 607. By the offices of charity are meant the exercises of it which proceed immediately from charity itself. 607.

OIL (BY) are meant such things as are of love, 810.

OLD MEN signify wisdom, 338. In heaven old men are restored to the morning of their life, 1028.

OLIVE TREE (THE) signifies the heavenly good and truth of the church, 333; the good of love, 338; heavenly good, which is that of the highest heaven, 813.

OMNIPOTENCE and omnipresence, by means of Divine Love and Divine Wisdom, are applicable to the Divine Essence and Existence. 35. Omnipotence, omniscience, and omnipresence pertain to the Divine Essence, 90. Omnipotence, omniscience, and omnipresence belong to the Divine Wisdom from the Divine Love, but not to the Divine Love by means of the Divine Wisdom, 90; these three proceed from the Divine Love and the Divine Wisdom, scarcely otherwise than the power and presence of the sun, by means of light and heat, 89. God is omnipotent, omniscient, and omnipresent by means of the Wisdom of His Love, 91. By omnipresence God perceives all things, by omniscience He provides all things, and by omnipotence He operates all things, 103. Omnipresence, omniscience, and omnipotence make one, one implies another, and thus they cannot be separated, 103. What omnipotence is, 119. The faith of this day with regard to omnipotence is absurd, 97. The omnipotence of God proceeds and operates according to the laws of His order, 95, 109, 120, 150, 701–704. The omnipotence of God cannot proceed except by the way of justice; and the laws of justice are truths which cannot be changed, 486. It cannot change evil into good, 96, 97, 701–704. The Divine Omnipotence can by no means from itself go out to the contact of any thing evil, nor promote it from itself, for evil turns itself away, 95. It is not a contradiction to act omnipotently according to the laws of justice with judgment, or according to the laws inscribed on love from wisdom; but it is a contradiction that God can act contrary to the laws of His justice and love, 119.

Redemption could not have been performed but by an omnipotent God, 210. God by His omnipotence could not effect redemption except by means of the Human; as no one can work unless he has an arm; and His Human is called in the Word the Arm of Jehovah (Isa. xl. 10; liii. 1), 144. By the Son's sitting on the right hand of the Father is meant the omnipotence of God by means of the Human which He assumed in the world, 230 The man who through falsities concerning the spiritual things of the church has become natural, cannot think of the Divine Omnipotence but as being above order, and thus as apart from order, 704.

Omnipresence (The) of God cannot be comprehended by a merely natural idea, but it may to some extent by a spiritual idea, 48. God is everywhere present in the whole world, and yet not any thing proper to the world is in Him, that is, not any thing which is of space and time, 50. God is omnipresent from the firsts to the lasts of His order, by means of the heat and light from the Sun of the spiritual world, 102. In those things which are contrary to order, God is omnipresent by a continual struggle with them and by a continual effort to bring them back to order, 109. The Divine omnipresence may be illustrated by the wonderful presence of angels and spirits in the spiritual world, 103. See *Omnipotence*.

Omniscience is infinite wisdom, 108. God is omniscient, that is, perceives, sees, and knows all things, because He is Wisdom itself and Light itself, 98. See *Omnipotence*.

One. The internal and external man can act as one actually, and can also act as one apparently, 485.

Only. God has revealed in the Word that He is the Only which is in itself, 36.

Operate (To), when it is said of the Lord, means the same thing as sending the Holy Spirit, 253. The Lord operates out of Himself from His Father, and not the reverse, 254. The Lord operates those virtues which are meant by the sending of the Holy Spirit, in those who believe in Him, 250. There is a mutual conjunction which is not effected by action and reaction, but by co-operation; for the Lord acts, and man receives action from the Lord and operates as from himself; yes, out of himself from the Lord, 526.

Operation (The Divine) is effected by the Divine truth which proceeds out of the Lord, 240. The Lord is continually operating in man for his salvation, 702. The operation of man from the Lord is imputed to man as his, inasmuch as he is constantly kept in freedom of will by the Lord, 526. Operation of the Holy Spirit, what it is, 244–258. Operation of the heart and lungs in the body, 147.

Opinion (The common) concerning the state of souls after death, and thence also of angels and spirits, 47.

Opposites are what are without, and are contrary to those things which are within, 101. To will evil and to do good are in themselves opposites, 615. No such things as are in heaven appear in hell, but only the opposites, 130. Quality is perfected by relative differences of the more or less opposite, 1024. There are relatives in each opposite, in good as well as in evil, and in truth as well as in falsity, 102. The relatives in hell are all opposite to the relatives in heaven, 102. God perceives and sees, and thence cognizes all the relatives in heaven, from the order in which He is, and thereby perceives, sees, and cognizes all the opposite relatives in hell, 102. See *Relatives*.

Oral. The mere oral confession that one is a sinner is not repentance, 733–736.

Orchestras in the spiritual word, 941, 1004.

Order, in a general definition, is the quality of the disposition, determination, and activity of the parts, substances, or entities which make the form, whence is the state; the perfection of which is produced by wisdom from its love, or the imperfection of which is forged by the unsoundness of reason from cupidity, 92. God is Order because He is Substance itself and Form itself, 93, 92, 705. God introduced order into the universe and into all and every part of it at the creation, 92, 93. God created man from order, in order, and into order, 111. Divine Love and Divine Wisdom are the two things from which order has existed and by which it subsists, 104. No creation was possible without order, 702. Various laws of order, 111, 149, 177. The laws of order in the church are as many as there are truths in the Word, 94. The primary thing of order is for man to be an image of God, 702. Man is so far in God as he lives according to order, 109. To live according to Divine order is to live according to the commandments of God, 157. There are in heaven and in the world successive order and simultaneous order, 346. In successive order one thing succeeds and follows another, from things that are highest even to the lowest; in simultaneous order one thing is next to another from the inmost even to the outermost, 346. The highest things of successive order become the inmost of simultaneous order, and the lowest things of successive order become the outermost of simultaneous order, 347. The consistence of all things de-

pends on order, 908. The things in the universe were all and each created into their orders, 93, 121, 705. Orders are manifold, general and particular; there is one which is the most universal of all, and on which depend the general and the particular in connected series, 908. Order is universal from being in the smallest particulars severally, 99. Each particular order subsists in the universal, 93. What is order without distinction? and what is distinction without evidences? and what are evidences without signs by which qualities are recognized? For without knowledge of qualities, order is not recognized as order, 909.

Organ. Man is an organ recipient of God, 56, 712; and he is an organ according to the quality of the reception, 56. God pours His life into the organ and every thing thereof, as the sun pours its heat into the tree and every part of it, 712.

Organism. The spiritual organism of the human mind, 247, 498, 785; it consists of perpetual helices, 785. Spiritual organism of the brain, 784.

Organization. The life, which flows-in with man, is varied and modified according to the organization induced by love, 651.

Organs (The). Concerning the organs of sense of the body, 784.

Orientals. The knowledge of correspondences remained with many of the people of the East even to the Coming of the Lord, 338.

Origin of love and wisdom, 71; of man, 164; of faith, 490; of evil, 691; of idolatries, 1088.

Owls represent the speech of those who are not willing, and who are not able, to perceive truth, but only falsity, 74.

Ox means natural affection, 333. Oxen signified the powers of the natural man, 338

Palace in heaven, 998.

Palladium, 296, 1020. Palladium on Parnassium, 921, 924, 927, 931.

Pallas, 429.

Pancreas, 100.

Pantheon, 705.

Panther. The man who has not been born again is as to his spirit like a panther, 859.

Paper let down from heaven, 1103.

Papists. See *Catholics (Roman)*.

Paraclete. See *Comforter*.

Paradise, 119, 649, 881, 737. Paradisal joys, 979–988.

Parental Love. A love implanted in every one called parental love, 611, 440. Parental love exists equally with the bad and the good, and is sometimes stronger with the wicked, 611; it also exists in beasts and birds, 611.

Parisians in the spiritual world, 1085.

Parnassium, 921, 926.

Parnassus. The virgins of Parnassus, 98. See also 402.

Particulars taken together are called a general, 99. See *General*. Particulars adapt themselves to their general, and the general disposes them into form so that they may agree, 79. Particulars resemble their universals, 55. That the several particulars may be held in their order and connection, it is necessary that there should be universals from which they exist and in which they subsist; and it is also necessary that the several particulars should in a certain image answer to their universals; otherwise the whole would perish with the parts, 961. See *Universal*.

Passion of the Cross (The) was the last temptation which the Lord sustained, and was the means of the glorification of His Human, 212. The passion of the cross was not the act of redemption, but the act of the glorification of His Human, 156, 200, 212, 218, 222, 536, 785. Redemption and the passion of the cross are two distinct things and not at all to be confounded, 787. The belief that the passion of the cross was redemption itself is a fundamental error of the church, 218, 222; from this belief have sprung close bands of horrible falsities, 787. They who have confirmed in themselves the faith of the present day, that the Lord by the passion of the cross took away all the sins of the world, are in hypocritical worship, 735. The angels in heaven cannot think of the Lord's passion, but of Divine Truth and of His Resurrection, 956. All things of the passion of the Lord signified such things as belong to the profanation of the Word, 215, 217.

Passive. See *Active*. The passive or the dead force cannot act from itself, but must be actuated by the active or the living force, 812.

Paul. An epistle of Paul not published during his life, 950. How the passage in Paul's Epistle to the Romans (iii. 28) ought to be understood, 715.

Peace. There is peace by conjunction with the Lord, because there is protection from hell, 439, 805.

Pegasus. By the winged horse Pegasus the ancients understood the understanding of truth, by means of which is wisdom; by his hoofs they understood the experiences through which is natural intelligence, 926. See also 402. See *Horse*.

Perceive. Those who perceive things exteriorly are in no light of truth, 1074.

Perception is from affection, 363, 552, 945. All things of wisdom are called perceptions, 945. There must be per-

ception, and so a reception, each in man's mind, 482. Perception is with man according to the state of his mind formed by doctrinals; if these are true, the perception becomes clear from the light which enlightens; but if they are false, the perception becomes obscure which may nevertheless appear as if it were clear from confirmations, 258. A man has general perception from the influx of light from heaven when he hears any truth, 652; what a man has from the influx of light from the world, is his own perception, 652; these two perceptions, namely the internal and the external, or the spiritual and the natural, make one with the wise. 652 The perception of opposites differs from the perception of relatives, 101. Various perceptions of truth, 74.

PERFECTION of life consists not in thought, but in the perception of truth from the light of truth, 74. One degree cannot be perfected and elevated to the perfection of another, 54. See *Degrees*.

PERICARDIUM, 100.

PERIODS OF LIFE. There are four periods of life through which man passes from infancy to old age, 622, 1017. Periodical consummations, 1017.

PERITONAEUM, 100.

PERMISSION OF EVIL. From the permission of evil, in which permission every one's internal man is, it is clearly manifest that man has free-will in spiritual things, 677–681. The laws of permission are also laws of the Divine Providence, 678.

PERSIA. King of, 373

PERSON. A definition of person, that it is what subsists by itself, 30, 176. One person cannot go forth and proceed from another, but operation can go forth and proceed, 317. The Divine Trinity is in one Person, 949.

PERSUASION emulates faith in externals, 483. Persuasion is so effective in the spiritual world that no one can resist it or speak against what is said; it is a kind of incantation, 1058. The dire persuasion that God transfused and transcribed Himself into man was held by the men of the most ancient church at its end, when it was consummated, 670. The atheistic naturalist's persuasion of the certain truth of his fantasy, 1020.

PERVERSION. Principal cause of the total perversion of the church, 218.

PHILISTIA means the church separated from charity, 688.

PHILISTINES (BY THE) is signified faith without charity, 334. The Philistines signified those who are in faith separate from charity, 337.

PHYSICAL INFLUX, 936.

PHYSICIANS. Opinions of certain physicians on conscience, 892, 893.

PIA MATER, DURA MATER, 346.

PILLARS (THE) of the tabernacle signified the ultimates of the Word, which are the truths and goods of the sense of its letter, 353.

PINEAL GLAND, 942.

PLACE in the spiritual world is not place, but is an appearance of place according to the state of love or wisdom, or charity and faith, 996. To be transported from place to place as to the spirit, 260. Every man, from infancy, even to old age, is changing his locality or situation in the world of spirits, 674. Places of instruction in the spiritual world, 875.

PLAGUES of Egypt compared with the plagues in the Apocalypse, 851. Each plague spiritually signifies some falsity which continued its devastation even to destruction, 851.

PLANTS. Wonderful things in the productions of plants, 15. See *Vegetables*, *Vegetation*.

PLATO, 12, 921, 926.

PLATTER (BY THE) is meant food, and good is signified by food, 348.

PLEASANTNESS. See *Enjoyments*.

PLEURA, 100.

PLURALITY OF GODS. Whence it arose, 40, 401. See *Polytheism*.

PLUTO, 29, 265, 297, 429, 591.

POLITICS. With those who love truth because it is truth, political things reside in the first region of the mind; above them are moral and theological things, and below them are scientific things, 309. See *Region*. With politicians the love of ruling from the love of self goes higher and higher, even so that they wish to be kings and emperors, and if possible rule over all things in the world, and be called kings of kings and emperors of emperors, 878.

POLYGAMY. Why polygamy was permitted in the Eastern nations, 1090.

POLYTHEISM. Its origin, 401, 834. See *Plurality of Gods*.

POOR (THE) in the Word signify those who are not in cognitions of truth and good, 609. To give alms to the poor is a benefaction but not charity, 607, 622, 640.

POPE. The Papists always have some representative pontiff set over them, whom they adore with similar ceremony to that observed in the world. It seldom happens that one who has been a pope in the world is set over them, 1081. Add transcription and you will be a vicarious pope, 857.

POPLAR TREE (THE) signifies the natural good and truth of the church, 333.

PORTUGUESE JEWS, 1096. See *Jews*.

POSTERIOR. All posterior things are receptacles of prior things, 56. What is prior is more universal than what is posterior, 35. What is posterior subsists from what is prior even as it exists from

it, 62. Between the prior and the posterior there is no finite ratio, 407. They who are in posterior vision, and not in any prior sight, 472.

POSTHUMOUS. Man's mind is his spirit, or the posthumous man that lives after his departure from the material body, 1079.

POWER (*Potentia*). All the power of God is of the Divine truth from the Divine good, 147, 212. See *Omnipotence*. In the spiritual world, the power of truth is most conspicuous, 147. The inexpressible power of the Word, 343, 358. The power of the Word is in the sense of its letter, because the Word is there in its fulness, and the angels of both of the Lord's kingdoms and men are together in that sense, 356, 365, 366. The power of the Word in ultimates was represented by the Nazarites, 355. The Lord acts, and man acts from the Lord; for in man's passive there is the Lord's active; wherefore the power to act aright is from the Lord, 783. Man has power to obey and to do, 112. No one is able to purify himself from evils by his own power and his own strength, and yet it cannot be done without the power and strength of man as his own, 617; if these were not as his own, no one could fight against the flesh and its lusts, but to do this is nevertheless enjoined upon every one, 617. Man is in power against evil and falsity so far as he lives according to Divine order, 107.

POWER (THE) of God and His will are one; and because He wills nothing but what is good, therefore He can do nothing but what is good, 95. Ability to understand truth, and to will it, is given to every man and to devils also, and is in no wise taken away, 679. By the power of the Highest is meant the Divine good, 148; also the Divine Truth proceeding from Jehovah the Father, 242.

PRAYERS. Before washing, or purification from evils, prayers to God are not heard, 459. See *Lord's Prayer*.

PREACHERS (Hypocritical) 544, 248, 249.

PRECIOUS STONES signify cognitions of truth and good, 666. Precious stones represent Divine truths translucent from good, 352. The precious stones, of which the foundations of the wall around the city New Jerusalem are said to be constructed, signify the truths of the doctrine of the New Church, 350. Precious stones correspond to the sense of the letter of the Word, 1097. The spiritual origin of precious stones is from the truths in the sense of the letter of the Word, 343, 350

PREDESTINATION is abominable, 296; detestable, 685–689, 845. Predestination is an offspring of the faith of the church of the present day; but the faith of the New Church abhors it as a monster, 686. There must necessarily flow from predestination cruel ideas of God, and shameful ideas concerning religion, 687. The decree of the Synod of Dort respecting predestination is not only an insane but also a cruel heresy, 689. See also RELATIONS, 113, 1063, 1071. God cannot predestine the soul of any one to eternal death. He cannot even turn away His face from man and look at him with a stern countenance, 96, 114. Every man has been predestined to heaven, and no one to hell; but a man gives himself over to hell by the abuse of his free-will in spiritual things, 691.

PREDICTIONS concerning the consummation of the Christian Church, 1018.

PREPARATION. Man should prepare himself as a receptacle into which God may enter, 149, 166, 507. Preparation for heaven or hell in the world of spirits, 626, 996. Preparation of the Jews for the Coming of the Messiah, 917–920. Preparation for a new spiritual church, 197.

PRESENCE. The Lord before His Coming into the world was present with the men of the church, but mediately; but since His Coming, immediately, 173. There is a universal and individual presence of the Lord with man, or an internal and an external. With those who only understand what truth and good are, the Lord's presence is universal or external, while with those who also will and do the truth and good the Lord's presence is both universal and individual, or both external and internal, 965. Where the Lord is present, there He is with His whole essence, 513, 514. The Lord is present with every man, urging and pressing to be received, 1027. The Lord is most fully present in the sense of the letter of the Word, and He teaches and enlightens men from it, 350, 362. The Lord's presence in the Word comes only by means of the spiritual sense, 1041. Difference between the Presence and the Coming of the Lord, 1035. Wonderful presence of angels and spirits in the spiritual world, 103. Cause of this presence, 103.

PRESENT (THE). Since God is in all time without time, therefore in His Word He speaks of the past and of the future, in the present, 49.

PRESERVATION is perpetual creation, 78, 357. It is unity that effects the preservation of the whole, which would otherwise fall asunder, 908.

PRIESTHOOD signifies Divine good, 196. The priesthood of Aaron represented the Lord as to the Divine good and as to the work of salvation, 351. The priesthood is to be honored just as it serves, 599.

PRIESTS who minister only for the sake of gain or the attainment of worldly honor, and who teach such things as they see or may see from the Word to be not true, are spiritual thieves, 450, 452. Conscientious priests, 605, 895. Priests without conscience, 542, 895. Hypocritical preachers, 544. Priests in heaven, 1012. See also, 224, 1092. In the Word priest signifies Divine good; why, 196.

PRIMARY (THE) is the all in the secondary, 559.

PRIMEVAL state in paradise, 691.

PRIMITIVE. The substantial is the primitive of the material, 134.

PRINCE OF THE WORLD (John xii. 31) signifies hell, 199.

PRINCIPAL and instrumental, 60. See *Instrumental.*

PRINCIPLES AND DERIVATIVES. Derivatives have their essence from the principle, 295. Faith is the principle, and doctrinals are derivatives, 295. Spirits and angels are in principles, but men in derivatives, 410. The will and understanding in their principles are in the head, and in their derivatives in the body, 589, 259. Derivatives in the body are formed for sensation and action, 259. To make derivatives primitives, is to turn every thing upside down, 67.

PRIOR. They who are in posterior vision, and not in any prior sight, 472.

PRISONS (INFERNAL) 879, 887. See, also, 414, 777, 1061.

PROGRESSION of the Lord in intelligence and wisdom, 149. Progression of the Lord towards union with the Father, 166. Progress to the infinite, 54.

PROLIFIC The prolific principle of the seed is in all and in every one of the things pertaining to a tree, 589.

PROPHECY signifies no other than doctrine, 251. By the spirit of prophecy (Apoc. xix. 10) is meant the truth of doctrine from the Word, 251.

PROPHESY (TO) signifies to teach doctrine, 251.

PROPHETS. State of the prophets when they saw such things as exist in the spiritual world, 260. Prophets formerly signified the doctrine of the church from the Word, and thence they represented the church, such as it was, by various things, and even by things unjust, grievous, and even not fit to be mentioned, which were enjoined on them by God, 215. The Lord was willing to be tempted even to the passion of the cross, because He was *The Prophet*, 214. That the Lord as *The Prophet*, represented the state of the Jewish church, as to the Word, is manifest from the particulars of His passion, 217.

PROPITIATION signifies the operation of clemency and grace, lest man by sins should bring himself into condemnation; likewise protection, lest he should profane holiness. 227.

PROPITIATORY (THE) or mercy-seat over the ark in the tabernacle signified protection, lest the holiness of the Word in the ark should be profaned, 227, 920.

PROPRIUM. Man's proprium is the lust of his flesh; and whatever proceeds from this is spiritually evil, however good it seems naturally, 545. The will of man is his proprium, and this from nativity is evil, and thence there is falsity in the understanding, 399, 873. Man of himself does not wish to understand any thing but what is from the proprium of his will; and unless there be some other source whence he may know it, man from the proprium of his will would not wish to understand any thing but what is of himself and the world, 399. Whatever proceeds from the love of the internal will is man's life's enjoyment; and because the same is the esse of his life, it is also his proprium; and from this cause whatever is received from the freedom of this will remains, for it adds itself to the proprium, 694. Man's proprium is in thick darkness as to all things which pertain to heaven and the church, 364. A man is wholly such as the dominant principle of his life is; by this he is distinguished from others; it is his proprium, 578.

PROVIDENCE (DIVINE) The laws of permission are also laws of the Divine Providence, 678.

PROVINCE In heaven a society is in the province of the liver, or the pancreas, or the spleen, or the stomach, or the eye, or the ear, or the tongue, &c.; the angels themselves also know in what realm of some part of man they dwell, 104.

PRUDENCE. Does it come from God or man? 887.

PULPIT. What at this day is preached and proclaimed from the pulpits, 218. Pulpit in a temple in the spiritual world, 725, 1012.

PUNISHMENTS (INFERNAL) recur to eternity; why, 135.

PURE. The angels are not pure in the sight of God, 206.

PURGATORY is a fable invented by the Roman Catholics, 674.

PURPLE signifies the good of the Word, 349. Purple signifies heavenly good, 354. The good of merit appears to the angels as rust, and good that is not of merit as purple, 619. They who have been regenerated by the Divine good of love, in heaven walk in purple raiment, 914.

PURSES full of silver signified cognitions of truth in great abundance, 402.

PYTHAGORAS, 921.

PYTHONS. Who they were who were called pythons by the ancients, 454

QUALITY is derived from no other source than from form, 93. The quality of the form is its state, 93. Every quality exists by varieties, 1024. Quality is perfected by relative differences of the more and the less opposite, 1024. From the quality of order in the universe there is something like it in all created things in the world, 99.

QUARTERS in the spiritual world, 674, 675.

RAPHAEL, 364. See *Michael*.

RATIONAL. How the rational of man is illuminated, 349. Above the rational is spiritual light, and below the rational is natural light, 471. There is the spiritual rational and moral man, and also the merely natural rational and moral man; and the one is not known from the other in the world, 761. The natural rational can confirm whatever it likes, thus falsity equally as well as truth, 1019. They are in the spiritual rational who look to the Lord and from Him are in the love of truth, 1019.

RATIONALITY. There are two ways to rationality, one from the world, the other from heaven, 761. Merely natural rationality is dead in itself, 548. The devils also have rationality; whence it is, 724.

REACTION. From the reaction of evil and falsity against His good and truth, thus against Himself, God perceives both the quantity and the quality of man, 100.

REASON (HUMAN). There is no nation having sound reason which does not acknowledge a God, and that God is One, 10, 12. An identity of three Divine Essences is an offence to reason, 37. Human reason is at this day bound in relation to the Divine Trinity, like a man manacled and fettered in prison, 286, 298. When faith and omnipotence are named reason is exiled, 1031. From both of these words (omnipotence and faith) reason is banished; and when reason is banished, in what does the thought of man excel the reason of a bird that flies over his head? 96. Human reason does not rest unless it see the cause, 56. Enlightened reason, from very many things in the world, may see the Infinity of God, 52. Interior reason of judgment, 309.

RECEPTACLE. Man was created a receptacle of Divine Love and Divine Wisdom, 104, 511. Man is not life, but is a receptacle of life from God, 669–672. The things which proceed from the sun of the world are containers or receptacles of life, 63.

RECEPTION of life is according to form, 516. Man is an organ recipient of God, and he is an organ according to the quality of reception, 56. Reception of the influx from the Lord; how it is effected, 634. Reception is according to forms and states, 63. Every thing spiritual is received in what is natural in order to be any thing with man. The naked spiritual does indeed enter into man, but it is not received, 482.

RECIPROCAL. Conjunction is not possible without reciprocation, 795. Man thinks and wills as of himself; and this *as of himself* is the reciprocal element in conjunction, 795, 634. Reciprocal union of the Father and the Son, that is, the Divine and the Human in the Lord, 160. Reciprocal conjunction, 160, 425, 526, 527, 685, 713, 1050. All conjunction of God with man must also be a reciprocal conjunction of man with God, and there cannot be this reciprocation on the other part except with a visible God, 1050. See *Conjunction*.

RECIPROCATION. There are two kinds of reciprocation by which conjunction is effected: one is *alternate*, and the other is *mutual*, 525.

RECREATIONS. The diversions of charity, 612, 613, 614. In what they consisted in the primitive church, among such as called themselves Brethren in Christ, 613, 614. See *Charity*.

REDEEM (To) signifies to liberate from damnation, to deliver from eternal death, to rescue from hell, and take away captives and prisoners out of the hand of the devil, 201. The Lord redeemed not only men, but also angels, 205. God could not redeem men except by the assumed Human, 143. The Lord is perpetually redeeming those who believe in Him, and keep His words, 786. He is redeemed who is regenerated by the Lord, 913. All who go to the Holy Communion worthily become His redeemed, 963. See *Redemption*.

REDEEMER. By the Lord the Redeemer we mean Jehovah in the Human, 139. The Lord, by union with His Father, became Redeemer to eternity, 214, 805. See *Lord*.

REDEMPTION itself was a subjugation of the hells, and an establishment of order in the heavens, and thereby a preparation for a New Spiritual Church, 197–200, 143, 146, 224, 357, 856. The Lord is at this day performing a redemption, which He commenced in the year 1757 together with the Last Judgment which was then performed, 197. Without redemption, no man could have been saved, nor could the angels have continued to exist in a state of integrity, 201, 202. Without redemption by the Lord, iniquity and wickedness would spread through the whole Christian orb, in both worlds, the natural and the spiritual, 204. Redemption was a work purely Divine, 208. Redemption itself

could not have been effected but by God incarnate, 210, 212. Jehovah Himself descended and assumed the Human for the purpose of accomplishing redemption, 139, 140. Redemption pertains to the priestly and kingly offices of the Lord, 196. Unless the Lord had come into the world and wrought redemption, no flesh could have been saved, 301. To work redemption means to found a new heaven and a new church, 301; to effect this the Divine Good does not avail, but the Divine Truth from the Divine Good, 146. In the combats or temptations of men the Lord works a particular redemption, as He wrought redemption that embraced the whole when in the world, 805. The passion of the cross was not redemption, 212, 787. Redemption and glorification are two things distinct from each other, but yet they make one with respect to salvation, 212. Where the Lord is in His fulness there also is His whole redemption, 963. The Lord is in the Holy Supper in His fulness, with His whole redemption, 962–964. Redemption means deliverance from hell, conjunction with the Lord, and salvation, 963. Acts of redemption, 156.

Red Sea signifies hell, 852.

Reflect. Thoughts are in light, but affections are in heat; and we therefore reflect upon thoughts but not upon affections, 552, 811.

Reformation according to the laws of order ought to precede regeneration, 167, 168, 438, 793. Reformation is of the understanding, 438, 793. The internal man is to be reformed first, and through this the external, 438, 797–802. The Lord, through the spiritual will, reforms and regenerates the natural, and by means of this what is sensual and voluntary pertaining to the body, thus the whole man, 750. Man is reformed by combats, and victories over the evils of his flesh, 814. In reformation man looks from his natural state toward a spiritual one and desires it, 778. This state is formed by means of truths which will belong to faith, and by means of which he looks to charity, 778. A man who in the world has begun upon reformation, can after death be regenerated, 778. As long as any one sees and acknowledges in mind that evil is evil, and that good is good, and thinks that good ought to be chosen, the state is called that of reformation, 794. No one can be said to be reformed by mere cognitions of truths; for man can apprehend them, and also talk about, teach, and preach them; he is a reformed man who is in the affection of truth for the sake of truth, 796. A man can reform and regenerate himself as of himself, provided he acknowledges in heart that this is from the Lord, 828. In the state of reformation man is in full liberty of acting according to the rational of his understanding, 167; in this state the understanding acts the first part and the will the second, 167. See *Regeneration.*

Reformation (The). When the Word was almost rejected by the Papists, by the Lord's Divine Providence the Reformation took place, whereby the Word was drawn from its concealment, as it were, and brought into use, 397.

Reformed (The) see the Word from their doctrine, and explain it according to their doctrine, 361. The Reformed supported contrition instead of repentance, in order to sever themselves from the Roman Catholics, 733.

Reformers of the Christian Church, Luther, Melancthon, and Calvin, 1057–1068.

Refuge. The only refuge, that one may not perish, is in the Lord, 204.

Regenerate (To). To be regenerated means to be born again, 455. Unless a man is born again, and, as it were, created anew, he cannot enter into the kingdom of God, 779–782. God cannot spiritually regenerate man, except so far as man according to His laws regenerates himself naturally, 116. Man ought to introduce himself into faith by truths from the Word, and into charity by good works, and thus reform and regenerate himself, 111. The Lord regenerates man by faith and charity, 246, 782, 914. There are three agents whereby man is regenerated, the Lord, faith, and charity, 821, 969. Because all have been redeemed, all can be regenerated, each according to his state, 785–788. Every one is regenerated by abstaining from the evils of sin, and shunning them, 728. The internal man of the natural must be first regenerated, and by means of it the external, 799. To regenerate the internal by means of the external is contrary to order, 800. Man can be regenerated only by successive steps, 793, 813. While regeneration is taking place, a combat arises between the internal and the external man, and the one that conquers rules over the other, 802–805. The regenerate man has a new will and a new understanding, 806–810. With the regenerate man the Lord through heaven rules the things which are of the world, 809. A regenerate man is in communion with angels of heaven, and an unregenerate man in communion with spirits of hell, 811–813. So far as man is regenerated, sins are removed; and this removal is the remission of sin, 814, 815, 816. While man is regenerated the Lord is indeed present, and by His Divine operation prepares man for heaven, 974. The regenerate man is

in the heat of heaven, that is in its love, and at the same time in the light of heaven, 809. A man can reform and regenerate himself as of himself, provided he acknowledges in heart that it is from the Lord, 828. He who in the world has not entered into reformation, cannot be regenerated after death, 778. In the Word, the regenerate are called sons of God, and born of God, 780.

REGENERATION is the new birth from the LORD, 738. The new birth or creation is effected by the Lord alone through charity and faith as the two means, man cooperating, 782–785. To say that regeneration follows the faith of the church of the day, which leaves out man's cooperation, is vanity of vanities, 783. Regeneration is effected in a manner analogous to that in which man is conceived, carried in the womb, born and educated, 789–793, 815. The first act of the new birth is called reformation, which is of the understanding; and the second is called regeneration, which is of the will and thence of the understanding, 793–796, 807. Every man may be regenerated, each according to his state; those who constitute the Lord's external church are regenerated differently from those who constitute His internal church; and this variety is infinite like that of men's faces and their minds, 786. Man's regeneration is not effected in a moment, but by successive steps from the beginning to the end of his life in the world, and it is continued by combats, and victories, 813, 815. Regeneration begins when man's will is to shun evil and do good, 794. Regeneration is formed by means of the goods of charity, and from these man enters into truths of faith, 778. Regeneration is a state of love from the will, 778. Regeneration is the means of salvation, and charity and faith are the means of regeneration, 783. In the state of regeneration man wills and acts, and thinks and speaks, from a new love and a new intelligence which are from the Lord, 167. The renunciation of the devil (that is, of evils which are from hell), and faith in the Lord, perfect regeneration, 914. So far as man is regenerated, or so far as regeneration is perfected in him, so far he attributes nothing of good and truth, that is, of charity and faith, to himself, but to the Lord, 814. Regeneration cannot take place without free-will in spiritual things, 818–820. Regeneration cannot take place without truths by which faith is formed, and with which charity conjoins itself, 821–824. All are distinguished in heaven according to the differences of their regeneration, and in hell, according to the differences in their rejection of it, 789. There is a correspondence of man's regeneration with all things in the vegetable kingdom; therefore also man is described in the Word by a tree, his truth by the seed, and his good by the fruit, 791. In the church of the present day there cannot be a knowledge of regeneration; why, 798. In the Word regeneration is described by a new heart and a new spirit, 780. Regeneration is represented by Baptism, 913–916. The whole world, from what is first to what is last in it, is full of representations and types of regeneration, 916.

REGION. The human mind, according to the three degrees of love and wisdom, is formed, as it were, into regions, 73, 309. The human mind is distinguished into three regions, the highest of which (this is also the inmost) is called heavenly, the middle spiritual, and the lowest natural, 249, 56, 807, 812. These regions are opened successively with man, 73. The mind of man is exalted from region to region; that is, from the natural to the spiritual, and from this to the heavenly; and in this region man is called wise, in that intelligent, and in the lowest knowing, 252. The true light of life dwells in the higher regions of the mind, 71. The mind is divided into two regions; one region which is the higher and more internal is spiritual, and the other which is lower and more external is natural, 603, 604, 808, 809. Three regions of the body, 588. See *Mind.*

RELATION. It is necessary that the several particulars should in a certain image answer to (or have relation to) their universals, 961. See *Particulars.*

RELATIONS (MEMORABLE). See *Memorable Relations.*

RELATIVES have respect to the disposition of many and various things in convenient and agreeable order, 102. There are relatives in each opposite, 102. See *Opposites.*

RELIGION is to shun evil and do good, 562. Religion alone renews and regenerates man; religion occupies the highest seat in the human mind, and sees under itself the civil matters pertaining to the world, 807, 1086. By the things of religion there is conjunction of God with man, and of man with God, 420. All who do good from religion, not Christians only but also pagans, are acceptable to the Lord, 752. Whence have sprung the different religions in the world, 401.

REMISSION OF SINS. Purification from evils is remission of sins, according to the progress and increase of man's reformation and regeneration, 244, 817. The remission of sins is not the extirpation

and washing away of them, but is the removal of them and thus their separation, 817. So far as man repents, sins with him are removed; and so far as they are removed, they are remitted, 729, 827. See *Repentance*. The remission of sins is not instantaneous, but follows regeneration according to the progress of it, 817. The Lord because He is mercy itself, remits their sins to all, nor does He impute them to any one, 756, 595.

RENOVATION is operated by the Lord in those who believe in Him, and who accommodate and dispose themselves for His reception and abode, 244.

REPENTANCE. Acts of repentance are all such as cause a man not to will and consequently not to do evils which are sins against God, 729. Repentance is the first of the church with man, 728–730. No one can be regenerated before the more grievous evils, which render man detestable in the sight of God, are removed, and these are removed by repentance, 728. There are many things which prepare one for the church, as he advances in the first stages of life, and which introduce him into it: but acts of repentance are what make the church to be in man, 728, 729. For repentance to be repentance and to be effective in man, it is necessary for it to be of the will and thence of the thought, and not of the thought alone, 729. Repentance cannot exist unless man, not only in a universal way but also in particulars taken severally, knows that he is a sinner, 731. The mere oral confession that one is a sinner, is not repentance, 733–736, 745. Man is born to evils of every kind; and unless by repentance he removes them in part, he remains in them; and he who remains in them cannot be saved, 737–741. It is said that man must remove evils, because the Lord does not do it immediately without man's co-operation, 739. He who denies and rejects sin thinks nothing of all that is called sin. They who do not wish to hear anything about repentance become fixed in their purpose, 740. They who by repentance have removed some evils that are sins, come into the purpose of believing in the Lord and loving the neighbor, 740. Cognition of sin, and the examination of sin in oneself, begin repentance, 741–744. Actual repentance is to examine oneself, recognize and acknowledge one's sins, to make supplication to the Lord, and begin a new life, 744–747, 751, 757, 767, 826. Actual repentance, if performed at recurring seasons, as often, for instance, as a man prepares for the communion of the Holy Supper, if he afterwards abstains from one sin or another that he then discovers in himself, is sufficient to initiate him into actuality in repentance, 747, 767. True repentance is, to examine not only the acts of one's life, but also the intentions of his will, 748–750. After scrutiny he who thinks that he will not do evils because they are sins, repents truly and interiorly, 748. They repent, also, who do not examine themselves, but yet desist from evils because they are sins; and they repent in this way who from religion do the works of charity, 751–754. Actual repentance is an easy work for those who have sometimes practised it; but it finds very great resistance in those who have not, 757–760. Actual repentance finds very great resistance in the Reformed Christian world, primarily because of their belief that repentance and charity contribute nothing to salvation, 757, 751, 759. One who has never practised repentance, or has not looked into and searched himself, at length does not know what damnable evil is or what saving good is, 760–764. Reformation and regeneration follow repentance, and by repentance they gradually advance, 778. Man is being kept continually in a state in which repentance and conversion are possible, 966. Repentance preached, 764–769.

REPETITIONS. Many times in the Word there are two expressions which appear like repetitions of the same thing; but they are not repetitions, but one refers to good and the other to truth, but they become one thing by conjunction, 378–381.

REPRESENTATIONS of Divine Love, 76. Representations of the two states of reformation, 168; of the free-will of man, 668; of the two sacraments, Baptism and the Holy Supper, with their uses, 898; representations of Baptism as regeneration, 915. In the spiritual world the objects which appear before the angels are representations of intelligence and wisdom which they have from the Lord, 667.

REPRESENTATIVES are such things in the world as correspond to heavenly things and thence signify them, 401. The human form which Jehovah God put on by means of an angel and in which He appeared to Moses and others, was representative of the Lord Who was to come, 1049; and because this was representative, therefore the things of their church were one and all made representative, 1049. All the ancient churches were churches representative of spiritual things, 335, 1049. When the Lord came into the world He annulled the representatives which were all external, 900.

RESIST (To). No one can resist evils and the falsities thence but God alone, 107. Man ought to resist evils from the

power and strength given him by the Lord, 618.

RESPIRATION of every membrane in the body; how it is effected, 784. Respiration follows thought and hence speech, in every step, 679. Without free-will, and this in every particular and in the most minute particulars severally, man would no more breathe than a statue, 679.

REST. The seventh day signifies man's conjunction with the Lord and regeneration thereby; when he is regenerated he has rest, 438. See *Sabbath*.

RESURRECTION. The Lord's rising on the third day signified glorification, or the union of His Human with the Divine of the Father, 218. Resurrection to life (John v. 24) signifies salvation, 869.

RETRIBUTION; RETURN; See *Reward*.

REVELATION. Cognition concerning God, and thence an acknowledgment of Him, is not attainable without revelation, 13. Man by the revelation which is given, is able to approach God and to receive influx, and so from natural to become spiritual, 13. The revelation belonging to the first age pervaded all the world, and the natural man perverted it in many ways, 13. The Word is the crown of revelations, 13. There is a revelation made among the Africans at this day, 1095.

REWARD. Good is not to be done for reward, 619. They who put reward in the first place and salvation in the second, and thus seek the latter for the sake of the former, invert order, 618. To think that men come into heaven, and that good is to be done for that, is not to regard reward as the end, and to place merit in works, 619. They who are in spiritual enjoyment are sorry if it is believed that their doing is for the sake of a return, 620.

RICH. By the rich man (Luke xvi. 19) is meant the Jewish nation, which is called rich because they had the Word, in which are spiritual riches, 349, 374, 801.

RICHES. No man of sound reason can condemn riches, for they are in the general body like the blood in a man, 590.

RIDE (To) signifies to instruct in Divine truths from the Word, 1037. To ride upon cherubs, means upon the ultimate sense of the Word, 389.

RIGHTEOUS. See *Just*.

RIGHTEOUSNESS OR JUSTICE OF THE LORD (*Justitia*). The Lord, by the acts of redemption, made Himself Righteousness, 155, 156, 157, 857. Righteousness is doing all things according to Divine order; and reducing to order those things which have fallen out of order; for righteousness is Divine order itself, 156. It cannot be ascribed to man, inscribed upon him, adapted and conjoined to him, otherwise than light can be to the eye, sound to the ear, &c., 157. But it is acquired so far as man exercises righteousness; and he exercises righteousness as far as he acts with his neighbor from the love of what is just and true, 157. In the good itself or in the use itself which he does, righteousness dwells, 157. The laws of justice are truths, which cannot be changed, 486.

RISE FROM THE DEAD. The Lord arose from the sepulchre early in the morning; why, 1026. Man, when he is dead, generally revives as to the spirit on the third day after the heart has ceased to beat, 412.

RITES. The representative rites of the church in the course of time began to be turned into what was idolatrous, and also into what was magical, 337.

ROBE. See *Tunic*.

ROCK (THE) (Matt. xvi. 18) means the acknowledgment of the truth that Christ is the Son of the living God, 358, 488. Everywhere in the Word by Rock is meant the Lord as to Divine truth, 358.

ROYALTY signifies Divine truth, 196.

RUBY (THE) signifies heavenly good which is that of the highest heaven, 813.

RUST. The good of merit appears to the angels as rust, 619. See *Purple*.

SABBATH in the original tongue signifies rest, 437. The Sabbath among the children of Israel was the sanctity of sanctities, because it represented the Lord; the six days represented His labors and combats with the hells; and the seventh His victory over them, and therefore rest, 437. When the Lord came into the world, and the representations of Him therefore ceased, that day became a day of instruction in Divine things, and thus also a day of rest from labors, and of meditation on such things as relate to salvation and eternal life; as also a day of love towards the neighbor, 437. In the highest sense Sabbath signifies peace, 439. The Lord calls Himself the Lord of the Sabbath, that is, of rest and peace, 440. The life of heaven from the worship of God is called a perpetual Sabbath, 991. Celebration of the Sabbath in heaven, 1012.

SACRAMENTS. Baptism and the Holy Supper are in the Christian Church like two jewels in the sceptre of a king, which, if their uses are unknown, are no more than two figures of ebony on a staff, 899. Without an apprehension of the spiritual sense of the Word, no one can know what the two sacraments, Baptism and the Holy Supper, involve and effect, 897, 898, 947; they contain all things of the internal church in one complex, 900. The two sacraments, Baptism and the Holy Supper, are acknowledged in

Christendom as the holiest things of worship; but who knows where their holiness resides or whence it is? 947. Difference between a holiness that is merely attributed to any thing and a holiness which is seen, 950.

SACRED SCRIPTURE (THE), or the Word, is the Divine truth itself, 321–324. It teaches that there is a God, and that He is One, 7. All the Sacred Scripture prophesied concerning the Lord and foretold His coming, 339. The Sacred Scripture which was dictated by the Lord, is in general and in particular a marriage of good and truth, 837. The Sacred Scripture is like a mirror, in which every one who has formed the state of his mind from God sees God, but each one in his own way, 7. It is the fulness of God, 8.

SAINTS. The Popish saints in the spiritual world, 1083–1086. See *Worship*. The gods of the Gentiles were worshipped first as saints, afterwards as divinities, and lastly as gods, 429.

SALVATION (*Salvatio*, salvation in an active sense). Salvation is the result of reformation and regeneration; it is the ultimate end of the Lord, 245. By the conjunction of man with God is given salvation, 158. Without reciprocal conjunction of man with the Lord and of the Lord with man there can be no reformation and regeneration, consequently no salvation, 685. The salvation of men is a continuation of creation, 1034. See *To Save*.

SALVATION (*Salus*, the state of salvation). Salvation and eternal life are one, 971. It is by conjunction with God that man has salvation and eternal life, 521. The Lord, charity, and faith are the three essentials of salvation, 627. The Lord is Salvation and Eternal Life, 251. Without the Lord there is no salvation, 395. The Lord wills the salvation of all; wherefore the salvation of all is His end, 245. The Lord's coming, redemption, and the passion of the cross, were for the sake of the salvation of men, 245. The salvation and eternal life of men are the first and last ends of the Lord, 252. The salvation of the human race depends on the reciprocal conjunction of the Lord and man, 525. The salvation of man depends on the cognition and acknowledgment of God, 158. The salvation of man depends upon actual repentance, 744, 746. Whatever Jehovah commands, He commands for the sake of salvation, 429. The means of salvation are manifold; but they have relation one and all to living well and believing aright, thus to charity and faith, 484, 505. As a temple of God, man has salvation and eternal life for his end, intention, and purpose, 531. They who put reward in the first place and salvation in the second, and thus seek the latter for the sake of the former, invert order, and immerse the interior desires of their mind in their proprium, 618. See *To Save*. NOTE: "The Lord is called salvation (*salus*) from salvation (or saving, *salvatio*), and from His being salvation (*salus*) with man: for so far as He is with man, so far man has salvation (*salus*)." Ap. Ex. n. 460

SAMSON. His power lay in his hair; why. 355.

SANCTIFICATION is operated by the Lord in those who believe in Him, and who accommodate and dispose themselves for His reception and abode, 244. The Lord is the all of sanctification, 251.

SANCTITY. The Sabbath was the sanctity of sanctities, 437.

SAPPHIRE signifies spiritual good, which is that of the middle heaven, 813.

SATANS. They are called satans who have been in falsities and thence in evils, 416; they who have confirmed themselves in falsities even to belief, 138; they who have confirmed themselves in favor of nature, and thence have denied God, 58. No satan can bear to hear any truth from the Word or to have Jesus named; if they hear them they become like furies, 542, 1068. A satan can understand the truth when he hears it, equally with an angel, but he does not retain it, because evil obliterates the truth and induces falsity, 126. They who acknowledge the Lord but do not keep His commandments become satans after death, and can counterfeit an angel of light, 252. To him who introduces himself into evil affections by confirmations of falsities and by an evil life, a spirit from hell adjoins himself; and when the spirit is joined, man enters more and more as it were into fraternity with satans, 542. With the evil the internal man is a satan, and while living in the body is also in society with satans, and after separation from the body also comes among them, 584. See *Devils*, *Hell*.

SATURN, 29, 265, 429. Saturnian or golden age, 924

SAVE (TO). All can be regenerated; and, because regeneration and salvation make one, all can be saved, 786. Every one can be regenerated, each according to his state, 786. He who acts well and thinks aright, that is, who lives well and believes aright, is saved, 826. The Lord is not to blame if man is not saved, but man himself, 787. The man who remains in his evils cannot be saved, 737–741. There is not a nation in all the world which cannot be saved if they acknowledge God and live well, 975.

SAVIOUR (THE) is the Lord Jesus Christ; His name Jesus also means salvation (*salus*), 251. See *Lord*.

SAXONY. Prince of Saxony, 1060.
SCARLET (DOUBLE-DYED) signifies spiritual good, 354.
SCIENCE (MATTERS OF), with those who love truth because it is truth, make the door to political things, moral things, and the things of theology, which according to their order occupy the three regions of the mind, 309.
SCOTLAND, 1076.
SCREECH OWLS. By screech owls are represented the speech of those who are not willing, and not able, to perceive truth, but only falsity, 74.
SECOND COMING OF THE LORD. See *Coming of the Lord.*
SECRETS. See *Arcana.*
SEED. There is a kind of immensity and eternity implanted in every seed, as well of animals as of plants, 52. In the seed from which conception takes place, there is in every case a graft or offset of the father's soul, in its fulness, within a certain envelope of elements from nature, 165. The image of the father is in its fulness in the seed, because the soul is spiritual from its origin, and what is spiritual has nothing in common with space; wherefore it is like itself in little compass as in great, 165. See *Soul.* Man's seed is conceived interiorly in the understanding, and is formed in the will, and is transferred therefrom to the testicle where it clothes itself with a natural covering, 791. All things that are seen in the natural world exist and grow from seed, 1057. In the seed of the tree there are concealed, as it were, the end, intention, and purpose of producing fruits; in these the seed corresponds to the will of man, 530. There is a sphere about every particle of the dust of the earth; and from this sphere the inmost of every seed is impregnated, 701. Seeds of plants, 53. Spiritual seed is the truth of the church from the Word, 604. Seed in the Word means nothing but truth, 497. The seed of man (Daniel ii. 43) is the truth of the Word, 1023.
SENECA, 400.
SENSATION. From what sensation results, 784. The two enjoyments of love, from the sensation of them, are called good, 68.
SENSE OF THE LETTER OF THE WORD is the basis, the container, and the support of its spiritual and heavenly sense, 343–346. Divine Truth, in the sense of the letter of the Word, is in its fulness, in its holiness, and in its power, 346–350. The doctrine of the church is to be drawn from the sense of the letter of the Word, and confirmed by it, 358, 362. The Lord is most fully present in the sense of the letter of the Word, and He teaches and enlightens man from it, 359. Genuine truth, which will be of doctrine, does not appear in the sense of the letter of the Word to any but those who are in enlightenment from the Lord, 362–365. By the sense of the letter of the Word, there is conjunction with the Lord, and consociation with the angels, 365–369. The things in the letter of the Word communicate one and all with heaven, 385. The sense of the letter of the Word is a guard for the genuine truths which are concealed within, 387. This sense may be turned hither and thither, and explained according to one's apprehension, 387, 340, 725; provided this is done in application to some truth, 725. If the sense of the letter is turned to the false, then its internal holiness perishes, and with it the external, 340. That the sense of the letter is understood in one way by one person and in a different way by another person, does no harm; but it does harm if a man introduces falsities that are contrary to Divine truths, 387. The sense of the letter of the Word is composed of such things as are called appearances and correspondences, 867.
SENSE (SPIRITUAL AND HEAVENLY) OF THE WORD. There are the spiritual and the heavenly senses in every thing of the Word, and these senses are in the light of heaven, 363. The heavenly and the spiritual senses without the natural sense are not the Word, 347. That there is a spiritual sense of the Word within its natural sense, no one as yet has divined; why, 325, 334, 339. This sense does not appear in the sense of the letter; but it is inwardly in it, as the soul is in the body, as the thought of the understanding is in the eyes, and as the affection of love is in the face, 325. It is in each and every thing in the Word, 326. No one can see the spiritual sense except from a knowledge of correspondences, 327, 339. It is from the spiritual sense that the Word is divinely inspired, and holy in every word, 332, 1099. It has pleased the Lord now to reveal the spiritual sense, in order that it may be known where in the Word the Divine holiness is concealed, 333. The spiritual sense of the Word will not be given to any one hereafter who is not in genuine truths from the Lord, 340, 362. This sense consists of the Divine truths of the church, 340. It treats of the Lord alone, and of His kingdom, 341. If any one wishes, from himself and not from the Lord, to open that sense, heaven is closed; and when it is closed man either sees nothing of truth, or becomes spiritually insane, 341. The naked truths themselves, which are enclosed, contained, clothed, and comprised in the literal sense, are in the spiritual sense of the Word, and the naked goods are in its heav-

only sense, 348. The spiritual sense is guarded by the Lord as the angelic heaven is guarded, for heaven is in it. 362. Doctrine is not gathered by means of that sense, but only illustrated and corroborated, 362. See *Sense of the Letter of the Word*. The things which are hid in the spiritual sense are not apparent, except to those who love truths because they are truths, and do goods because they are goods, 373. In the spiritual sense Divine truth is in its light, and in the heavenly sense Divine goodness is in its heat, 427. Without an apprehension of the spiritual sense of the Word, no one can know what the two sacraments, Baptism and the Holy Supper, involve and effect, 897, 898, 899, 947. The spiritual sense has been disclosed at the present day for the New Church, for the sake of its use in the worship of the Lord. 899 The spiritual sense is now first disclosed, because there has hitherto been Christianity only in name, and with some persons some shadow of it, 948. By the glory and power in which the Lord is to come (Matt. xxiv. 30) is meant the spiritual sense of the Word, 1037–1039. The Lord's presence in the Word comes only by means of the spiritual sense, 1041. By means of the spiritual sense the Word is a conjunction of the men of the church with the Lord, and also a consociation with angels; and the holiness of the Word resides in that sense, 1099. The internal or spiritual sense is the spirit which gives life to the letter, 324.

Senses, Sensations. The sensations of light and sound are from life; their forms from nature, 60. Reciprocal conjunction between the senses and their organs, 527. Falsities cohere with the fallacies of the senses, 310.

Sensual (The) is the ultimate of the life of man's mind, adherent to and coherent with the five senses of his body, 762. The ultimate of the understanding is what belongs to natural knowledge; the ultimate of the will is sensual enjoyment, 763.

Sensual Man (The) is the lowest natural man, 586. He is called a sensual man who judges of all things by the senses of the body, and who believes nothing but what he can see with the eyes and touch with the hands, 586, 762. The sensual and corporeal man, viewed in himself is wholly animal, and only differs from a brute animal in being able to speak and reason, 431, 456, 763. The interiors of the mind, which see from the light of heaven, are closed in the sensual man, so that he there sees nothing of the truth which pertains to heaven and the church, 586, 762. Sensual men reason sharply and ingeniously, because their thought is so near to speech, almost in it; and as it were in the lips; and because they place all intelligence in speech from memory alone, 586, 762. Sensual men are shrewd and crafty above all others, 586, 762. The interiors of their minds are foul and filthy, inasmuch as through them they communicate with the hells, 586, 762. Men of science and erudition, who have deeply confirmed themselves in falsities, and still more they who have confirmed themselves against the truths of the Word, are more sensual than others, 587, 762. The hypocritical, the deceitful, the voluptuous, the adulterous, and the avaricious are for the most part sensual, 587, 762. The condition in the spiritual world, of those who have become corporeal-sensual, by confirmations in favor of nature, 134. They who reason from sensual things only, were called by the ancients serpents of the tree of the knowledge of good and evil, 587, 763. All those who are in the love of ruling from the love of self are sensual men, 591.

Sensual things are in the thoughts from the senses of the body, 60. Sensual things mean the things presented to the senses of the body and imbibed through those senses, 587. By sensual things man communicates with the world, and by the rational things above them, with heaven, 587, 763. Sensual things minister in furnishing such things from the natural world as are of service to the interiors of the mind in the spiritual world, 587, 763. There are sensual things which minister to the understanding, and there are sensual things which minister to the will, 587, 763. Unless the thought is elevated above sensual things, man has little wisdom, 587, 763. Sensual things ought to be in the last place, and not in the first; with a wise man they are in the last place, and are subject to more internal things; but with an unwise man they are in the first place, and have dominion, 588, 763.

Sentence. The faith with that to which it conjoins itself, makes the sentence. If true faith conjoins itself with good, sentence is made for eternal life; but if faith conjoins itself with evil, sentence is made for eternal death, 870, 872.

Series. The arrangement of all things into series, 498. The organization of the brain consists in an arrangement of all things in series, as it were in fascicles, and the truths which are of faith are so disposed in the human mind, 498. The glandular substance of the brain is disposed into clusters like grapes on a vine; those clusterings are its series, 498. The medullary substance of the brain consists of perpetual bundlings of fibrils issuing from the glandules of the

glandular substance; these bundlings are its series, 498. All the viscera and organs of the body correspond to the series into which the mental organism is disposed, 499. There is not any thing in universal nature that is not fasciculated into series, 499. The universal cause is, that Divine truths have such a conformation, 499. When multiplied series cohere as one, one thing strengthens and confirms another, 499. There are various series in geometry which go on to infinity, 54.

SERPENTS signify the prudence and also the cunning of the sensual man, 338. The Serpent (Gen. iii. 5) means the devil as to the love of self and the pride of one's own intelligence, 89. Serpents of the tree of the knowledge of good and evil; who were so called by the ancients, 454, 542, 587.

SERVANTS are those who are not conjoined with the Lord, 169.

SEVENTH DAY (THE) signifies man's conjunction with the Lord, and regeneration thereby, 438.

SEVERAL, SEVERALLY. See *Particulars*.

SEX. In trees and in all the other subjects of the vegetable kingdom, there are not two sexes, a masculine and a feminine, but every one of them is masculine; the earth alone or the soil, is the common mother, thus as the woman, 791.

SHADE. The Lord enlightens not only the internal man but also the external natural; and unless the two are enlightened at the same time, the man is as it were in the shade, 174.

SHEBA. The gold of Sheba is the wisdom from Divine Truth, 956.

SHEEP means charity, 333.

SHEEPFOLD. To enter into the sheepfold is to enter into the church, and likewise into heaven, 541.

SHINING PROPERTY OF FIRE. To this corresponds something most interiorly affecting the understanding of man, 70. See *Burning Property of Fire*.

SHORTENING THE DAYS (Matt. xiv. 22) means to end the church and establish a new one, 301.

SHOWS AND GAMES in heaven, 1004.

SHUN. The primary thing in charity is to shun evils, 751.

SIDE (THE) OF THE LORD. The piercing the side of the Lord signified that they totally extinguished all the truth of the Word and all the good of it, 217.

SIDON, 334. See *Tyre*.

SIGN (THE). By the sign of the Son of Man in heaven, is meant the appearing of Divine Truth in the Word from Him, 330. Sign of the cross on the forehead in Baptism, 911. See *Cross*.

SIGHT. When their inmost sight is opened, the angels recognize their own image in the things that surround them, 105. Spiritual sight which is that of the understanding and thus of the mind, and natural sight which is the sight of the eye and thus of the body mutually correspond, 492. The sight of the spirit is veiled over by the natural sight, 1028. The sight of the body emulates, in some respects, the sight of the mind, 573. In the mind the first sight is that of perception, and the ultimate sight, that of the eye, 710. They who are in posterior vision, and not in any prior sight, 472.

SILVER signifies spiritual good, 873.

SIMON THE MAGICIAN, 536.

SIMPLE IN SPIRIT. By these are meant in the Word those who will well and think rationally, and consequently act well and talk rationally; they are called simple, because they are not double minded, 623. He only is single minded whose external thinks and speaks and wills and acts from the internal; these also are meant by the simple, 249.

SIMULTANEOUS. From the successive is formed the simultaneous, and this in all and in each thing of the natural world, and in all and in each thing of the spiritual world, 347. See *Order*.

SIN. The evil of sin is no other than evil against the neighbor; and evil against the neighbor is also evil against God, which is sin, 742. Sins are not abolished but removed, 756. See *Confession, Remission, Repentance*.

SINGING in heaven, 1004, 1007.

SINGLE, SINGLY. The single parts all taken together are called a universal, as particulars taken together are called a general, 99. See *Universals*: also *Particulars*.

SIRENS know how to induce upon themselves by means of fantasies all the habits and forms of beauty and adornment, 136.

SIT (TO) at the right hand of God; what is meant, 229.

SIX DAYS OF LABOR signify the combat against the flesh and its lusts, and at the same time against the evils and falsities which are in man from hell, 438.

SKULL, 346.

SLEEP. In the Word, natural life is likened to sleep, and spiritual life to a state of wakefulness, 810.

SLEEP (TO). By sleeping (in the parable of the Virgins) is meant the life of man in the world, which is natural, 332.

SMELL (SENSE OF) in the Word signifies perception, 772.

SMOKE (THE) seen in the hells arises from falsities confirmed by reasonings, 263, 710. See *Flame*.

SOCIETY (A) is like one man; and those who enter into it compose as it were one body, and are distinct from each other like the members in one body, 597. There is no society in heaven which

does not correspond to some member, viscus, or organ in man, 104. Heaven, although distinguished into innumerable societies, still appears before the Lord as one Man, 501. All who are of the same religion are disposed into societies; in heaven, according to the affections of love to God and toward the neighbor; and in hell, into congregations according to the affections that are opposed to those two loves, and so according to the lusts of evil, 907. The societies in heaven are as many as the stars in the firmament of the world, 120. Man in the world is in society with the inhabitants of the world of spirits, and according as his spirit changes state he changes societies, 675; his spirit is even seen in the angelic or infernal societies, 24. All the societies in the world of spirits are wonderfully arranged according to the natural affections, good and evil, 412. See *World of Spirits.* Uses are the bonds of society; there are as many of these bonds as there are good uses, and these are infinite in number, 1006. See *Uses.* Without external bonds not only would society cease to exist, but the whole human race also would perish, 699. Man is as it were society in miniature. If he did not deal with himself in a spiritual manner as the wicked in a great society are dealt with in a natural manner, he would be castigated and punished after death, 747. Every one comes into that society in heaven of which he is a form in his individual effigy, 997.

SOCINIANISM. Whence it is, 154; an abominable heresy, 541.

SOCINIANS AND ARIANS. Arius and his followers denied the Divinity of Jesus Christ, 848, 854; and thus destroyed the church, 292. Persuasion emulates faith in externals, but because in its internals there is nothing spiritual, there is therefore nothing saving. Such is faith with all who deny the Divinity of the Lord's Human; such was the Arian faith, and such also is the Socinian faith, 483. One who appropriates to himself the ideas concerning the Lord that He is a man and not God, introduces himself into companionship with the Arians and Socinians who in the spiritual world are in hell, 541.

SOCINUS, 266.

SOCRATES, 921.

SOLDIER. It is glorious for a soldier to shed his blood for his country, 599.

SON OF GOD (THE) is Jehovah God in His Human, 151–155, 227. The first element of faith in the Lord God the Saviour Jesus Christ is the acknowledgment that He is the Son of God. This was the first element of faith which the Lord revealed and announced when He came into the world, 487, 537. It is contrary to what is natural and rational to think that any Son was born of God from eternity, 43. That any Son born from eternity descended and assumed the Human, utterly falls as erroneous; God, Who is one, descended and became Man, 142, 143, 854. The Apostolic church did not acknowledge a Son of God born from eternity, but only the Son of God born in time, 853. In the Word the regenerate are called sons of God, 780, 975.

SON OF MAN (THE) is the Lord as to the Word, 151, 398. By the sign of the Son of Man in heaven, is meant the appearing of Divine Truth in the Word from the Lord, 330.

SON OF MARY (THE) is properly the human which the Lord assumed, 151. He who believes only that the Lord is the Son of Mary implants in himself various ideas concerning Him which are hurtful and destructive of salvation, 489. From this common saying in the mouth of all, that the Lord is called the Son of Mary, many enormities have flowed into the church, 154. That the Lord was the Son of Mary is true; but that He is so still is not true, 162.

SOPHI of ancient times in a society in heaven, 935; in the spiritual world, 920–925.

SORES signify interior evils and falsities destructive of good and truth in the church, 852.

SOUL (THE) is the very essence of man, and the body is its form, 182. The soul is in the whole and in every part of man, 187. The soul is the man himself, because it is the inmost man; therefore its form is fully and perfectly the human form, 946, 9. It is a form of all things of love and all of wisdom, 945. The soul is a human form, from which nothing whatever can be taken away, and to which nothing whatever can be added; and it is the inmost form of all the forms of the whole body, 946. The soul of man is not life, but a recipient of life, 42. It is not life, but it is the nearest receptacle of life from God, and thus God's dwelling-place, 946. The soul of a child is from the father and his body is from the mother, 187. The body is from the soul, 142. The soul is in the seed of the father, and it is clothed with a body in the mother, 151. Man begins from the soul, which is the very essence of the seed: this not only initiates but also produces in its own order the things which are of the body, 284. In the womb of a mother nothing is prepared but the body, conceived and derived from the soul, 285. That human souls were created from the beginning of the world, and enter into bodies and become men, is among the fables of the ancients, 288. The soul acts in the

body and upon the body, yet not through the body; the body acts out of itself from the soul; why, 257. The soul which is from the father is the man himself, and the body which is from the mother is not the man in itself, but is from him. The body is only a covering of the soul, composed of such things as are of the natural world; but the soul is of such things as are in the spiritual world, 164. Every man, after death, puts off the natural, which he had from the mother, and retains the spiritual, which he had from the father, together with a kind of border from the purest things of nature, around it; but this border, with those who come into heaven, is below, and the spiritual above; but the border with those who come into hell is above, and the spiritual below, 164. What is believed respecting the state of souls after death at this day, 1030, 1031.

Sound (The) of a man's voice and speech is heard only as a simple sound, and yet when the angels hear it they perceive in it all the affections of his love, 515; they have cognition of his love from the sound of his voice, and of his intelligence from his speech, 1040. The sound of spiritual language differs from the sound of natural language, 408.

Space and Time. There are two things peculiar to the natural world which cause all things there to be finite; one is Space, and the other is Time, 44. Spaces and times were created together with this world and make it finite; their two beginnings are Immensity and Eternity, 44, 50. There is nothing of space in God's immensity, and nothing of time in His eternity, 50. Times and spaces were introduced into the world that one thing might be distinguished from another, 46. Times were introduced into the natural world by the rotation of the earth about its axis; spaces were introduced into the natural world by the earth's being formed into a globe, and filled with various kinds of matter, 47. The spiritual world is not in space and time, as the natural world is, but is in the appearance of these two, 411. The appearances of spaces and times in the spiritual world are according to the differences of the states in which are the minds of spirits and angels there; those appearances are real, because constant according to their state, 47. God is present in space without space, and in time without time, 49. Spaces and times cannot be predicated of love and wisdom, but instead of them states, 63.

Speech is nothing but the form of sound. Sound corresponds to affection, and speech to thought, 552. Take sound away from speech and we have nothing left, 552. Spiritual speech embraces thousands of things which natural speech cannot express, 553. In the natural world man has twofold speech, because his thought is twofold, external and internal, 111. See *Language*.

Sphere (The) of Divine Love pervades the universe, and affects every one according to his state; not only the good but also the evil; and not only men, but also beasts and birds of every kind, 76. The sphere of the extension of good is infinite; for this sphere from the inmost fills the universe and all and every thing therein, 95. There continually proceeds from the Lord a Divine heavenly sphere of love toward all who embrace the doctrine of His church, and who obey Him, as little children in the world obey father and mother, apply themselves to Him, and wish to be instructed by Him, 443; from this heavenly sphere arises a natural sphere, which is one of love towards infants and children; this is most universal, 443. In the spiritual world there exhales from every one the sphere of his love, which spreads itself round about and affects, and causes sympathies and antipathies. By these spheres the good are separated from the evil, 460. The will's affections and the thoughts of the understanding which are from these, make a spiritual sphere around them, which is felt in various ways; but in the world this spiritual sphere is absorbed by the material body, and encloses itself within the natural sphere which then flows out from man, 596. There emanates from every man a spiritual sphere, which is of his love's affection and the thought therefrom; and it interiorly affects his associates, especially at feasts; it emanates through the face as well as by the respiration, 613. Every metal and every stone, precious and common, freely absorbs the ether, exhales what is natural to itself, throws off what is worn out, and restores itself with what is new; hence there is a magnetic sphere about the magnet, an iron sphere about iron, &c., 701; from this sphere the inmost of every seed is impregnated, and what is prolific vegetates, 701, 1048. There is actually a sphere elevating all to heaven, that proceeds continually from the Lord and fills the whole natural world and the whole spritual world. All those who believe in the Lord and live according to His precepts, enter that sphere or current and are lifted; but they who do not believe are unwilling to enter, but remove to the sides, and are there carried away by a stream that sets toward hell, 870. The spheres in the spiritual world which flow forth from the Christendom of to-day, show manifestly in what thick darkness they

are respecting the Lord, regeneration, and the conjunction of faith and charity, 822; the sphere belonging to the conjunction of faith and charity invades men in the natural world, and extinguishes the conjugial torches between truths and goods, 823; the angels complain greatly of these spheres, and pray to the Lord that they may be dissipated, 823. The spheres of spiritual truths there are as yet few, — only in the new heaven, and with those beneath heaven who are separated from the dragonists, 823. The sphere of infernal spirits conjoins itself with man's sensuals, from behind, 586, 763.

SPIDER. The wonders of the spider, 474.

SPIRALS. See *Helices*.

SPIRIT. Man's spirit is a receptacle of the life of the mind, 670. It is the mind of man which lives after death and then is called a spirit; if good, an angelic spirit, and afterwards an angel; if evil, a satanic spirit, and afterwards a satan, 258. Man's spirit is created from finite things, which are spiritual substances, that are in the spiritual world, and also are brought together into our earth and stored therein. 670. The life of a spirit is love's affection and the thought therefrom, 832. After the spirit is separated from the body it comes into full liberty to act according to its affections and the thoughts therefrom, 880. The novitiate spirit is conducted into various societies, 412. It is the spirit in you which thinks what it wills, and wills what it loves, and this is its life's enjoyment, 769. Man's spirit is constantly in company with its like in the spiritual world, and by means of the material body with which it is encompassed it is with men in the natural world, 673. The reason why man does not know that he is in the midst of spirits as to his mind, is that the spirits with whom he is in company in the spiritual world think and speak spiritually; but man's spirit, so long as he is in the material body, thinks and speaks naturally, 673, 811. Every man attaches to himself a spirit similar to the affection of his will, and to the perception of his understanding that comes from this, 541. After death men are called spirits because they are then spiritual men, 773. All in the spiritual world are consociated with their like in the natural world, 235. The spirits cannot be seen by men; why, 673. They are called angelic spirits who are preparing for heaven, in the world of spirits, 553. The spirits of hell cannot see any thing at all that is done in heaven, 101. It is a peculiarity of the spiritual world that a spirit thinks himself to be such as his dress is; this is because the understanding clothes every one there, 888. By being in the spirit is meant a state of mind separate from the body, 260. That the spirit of man signifies such things as are of the mind, is evident from the Word, 259. See *Mind*.

SPIRITUAL (THE) is active or is a living force; the natural viewed in itself is passive or is a dead force, 812. The distinction between the spiritual and the natural is not as between the purer and the less pure; the distinction is like that between the prior and the posterior between which there is no finite ratio, 407. The natural can by no subtilization approximate the spiritual, so as to become spiritual, 407. Every thing spiritual is received in what is natural in order to be any thing with man, 482. All the spiritual that man has is from the father, and all the material is from the mother, 152, 164. The spiritual body must be formed in the material body; how formed, 789. The things which are from the Sun of heaven are called spiritual; and the things which proceed from the sun of the world are containers or receptacles of life, and are called natural, 63. Spiritual things are above natural things, 126. Spiritual things ascend into the highest region of the mind and take form there, 694. The natural man regards spiritual things as ghosts and phantoms in the air, 220. A man of the natural world does not see a man of the spiritual world, nor the reverse; why, 407. The thoughts of the spiritual man are incomprehensible and ineffable to the natural man, 409. The spiritual is inwardly in the natural with those who are in faith in the Lord and at the same time in charity towards the neighbor, 509. It is the internal man that is called the spiritual man, 584. The spiritual-natural man, 811. The spiritual-moral man, 522, 761. The spiritual-rational man, 522, 761.

SPIRITUAL WORLD AND NATURAL WORLD. There are two worlds, the spiritual world in which angels and spirits are; and the natural world in which men are, 120. In each world there is a sun; and the Sun of the spiritual world is pure love, but the sun of the natural world is pure fire, 120, 121. The centre of life, which is the Sun of the angelic heaven, is the Divine Love proximately proceeding from God, Who is in the midst of that Sun; the expanse of that centre, which is called the spiritual world, is thence; from that Sun existed the sun of the world, and from this its expanse, which is called the natural world, 63, 64. See *Spiritual Sun*. The spiritual world has such a connection with the natural world that they cannot be separated, 201, 123. By the spiritual world are meant both heaven and hell, 630. All things which are in the spiritual world are spiritual, and affect the

internal man and make its will and understanding, 39. There are two things peculiar to the natural world, which cause all things there to be finite; one is space and the other is time, 44. The spiritual world is not in space and time, as the natural world is, but it is in the appearance of these two, 411; these appearances are according to the differences of the states in which are the minds of the spirits and angels there, 47. See *Appearances*. There is not any thing in the natural world which is not also in the spiritual world; but they differ in origin, 305, 343, 927, 933, 1056. The quarters in the spiritual world are not like those in the natural world, and abodes according to the quarters are abodes according to the reception of faith and love; they are in the east who excel in love, and they are in the south who excel in intelligence, 1069. In the spiritual world all things in the distance appear according to correspondences; which, when they appear in forms, are called representations of spiritual things in objects similar to those that are natural, 557. In the spiritual world those who close the higher regions of the mind towards God and open its lower regions for the devil, appear in the distance like wild beasts, 22. All things which are seen in the spiritual world are instantaneously created by the Lord; while all things that are seen in the natural world grow from seed, 1056. There is a spiritual world, and from the interior this operates upon and actuates the things that exist and are formed in the world of nature and upon its earth, as the human mind operates upon the senses and motions of the body, 938. The internal man is in the spiritual world and the external in the natural world, 630.

Spurious. Spurious charity, 628, 634. Spurious faith, 491, 540.

Stars (The) are so many suns; and thence so many systems, 53. Every society of heaven, to those who are under heaven, sometimes shines like a star, 267. Comparison with a new star, appearing in the starry heaven, and which afterward was darkened, 294, 495. The star which went before the wise men from the East, when the Lord was born, signified knowledge from heaven, 358. By the stars are meant cognitions of truth and good, 330.

Starry Heaven. In the starry heaven there are earths, 53.

State is predicated of love, of life, of wisdom, of affections, of joys, in general of good and truth, 49. There are two states of thought in man, an external and an internal; man is in the external state in the natural world; he is in the internal state in the spiritual world, 1073. The Lord, while He was in the world, was in two states, which are states of exinanition and glorification, 165. Every man who from natural is becoming spiritual undergoes two states, a state of reformation, and a state of regeneration, 167, 168, 778. The states of men after death, 412. The state of those who have confirmed themselves from the Word in falsities of doctrine, who are especially those who have done so in favor of justification by faith alone, 412; of those who have not practised charity from religion, 752. The state of those who are to come into the Lord's New Church, 503. Spaces and times cannot be predicated of love and wisdom; but instead of them, states, 63. The state of every nation and people in general in the spiritual world, 1057.

Statue (The) which Nebuchadnezzar saw in a dream represented the four churches which succeeded each other, 1051.

Statutes. The statutes according to which the worship of the ancient church was instituted consisted of mere correspondences; so did all things of the church with the sons of Israel, 335. There appear, at one extremity of the spiritual world, two statues, in monstrous human form, by which those seem to themselves to be devoured who think vain and foolish things concerning God from eternity, 51.

Stealing. See *Theft*.

Stock. There is such union between the souls and minds of men, and the souls and minds of angels, and of infernal spirits, that if they were removed from man, he would fall down dead as a stock, 202. See *Spirit*.

Storge. See *Parental Love*.

Strabismus. Purblind faith, which is a faith in any other than the true God, and with Christians in any but the Lord God the Saviour, may be compared to the fault in the eye which is called strabismus, 493.

Strength. See *Power*.

Style. The style of the Word appears foreign, 321; yet it is the Divine style itself, with which no other can be compared, however sublime and excellent it may seem, 323. Although the style of the Word seems commonplace, still it conceals within it Divine wisdom, and all angelic wisdom, 325. The style of the Word is such that holiness is in every sentence, and in every word, yes in some places in the very letters, 323. The Word in heaven is written in a spiritual style, which is wholly different from the natural style, 370.

Styx, 34. Stygian waters, 203.

Subjection. Wonderful subjection of all hell to heaven, of evil to good, and of falsity to truth, 961.

SUBJUGATION OF THE HELLS, 197–201.
SUBORDINATION of the three universal loves, 557, 588–591.
SUBSISTENCE is perpetual existence, 62, 78, 357.
SUBSTANCE AND FORM. The one God is Substance itself and Form itself; He is the only, the very, and the first Substance and Form, 33, 45, 66. God is Substance itself, because all things which subsist existed and exist from Him; Form, because all the quality of substances arose and arises from Him, and quality is derived from no other source than from form, 93. Every substance is a form; and the quality of the form is its state, the perfection or imperfection of which results from the order, 93. A substance is not any thing, unless it also be a form; of a substance, unless it be a form, nothing can be predicated; and this, because it has no quality, is in itself nothing, 35. Unless spiritual substances were together with material things, no seed could be impregnated from the inmosts, and then in a wonderful manner grow up, with no departure from the right way, from the first shoot even to fruit and to new seed, 670. There is no substance in the created universe which does not tend to equilibrium in order that it may be in freedom, 697. Material things originate from the substantial, 933. God first made His infinity finite, by substances emitted from Himself, from which existed His proximate encompassing sphere, which makes the Sun of the spiritual world; and afterwards, by means of that Sun, He perfected other encompassing spheres, even to the last, which consists of things quiescent; and thus, by means of degrees, He made the world finite more and more, 56.
SUBSTANTIAL (THE) is the primitive of the material, 154. The nature of the spiritual world is as different from the nature of the natural world as the substantial is from the material, or the spiritual from the natural, or the prior from the posterior, 134. All things in the spiritual world are substantial, not material. Hence it is that all things which exist in the natural world are found in the spiritual world in their perfection, and many things besides, 933, 39, 121. Material things originate from the substantial, 933. As there is substantial extense in heaven, therefore angels dwell separately and distinctly from each other, yea, more distinctly than men who have a material extense, 47. Spirits and angels are substantial and not material, 410; they are in a substantial body, and men in the natural world are in a material body which invests the substantial, 1063, 1056, 134. The substantial man sees the substantial man just as clearly as the material man sees the material. But the substantial man cannot see the material man nor the material man the substantial, owing to the difference between what is material and what is substantial, 1056, 134, 1100. Man lives a man after death, with the sole difference that he then lives a substantial man, not a material man as before, 1100. Life is in every substantial and material part of man although it does not mingle itself therewith, 49.
SUN. The sun of the natural world which is pure fire, is from the Sun of the angelic heaven, which is the Divine Love, 63, 72. The sun of the created world consists of created substances, the activity of which produces fire, 672. The sun from which nature takes its rise and its essence, is pure fire, 17. The heat and light from the sun are the two essentials and universals, by means of which all and every thing upon the earth exists and subsists, 66, 444. All things which exist by means of the sun of the natural world are material, and are called natural, 121. The heat and light from the sun of the natural world have nothing of life in them, but they serve the spiritual heat and light as receptacles for the conveyance of them to man, as instrumental causes always serve their principals, 508. But that the Lord might operate upon animate things, and also things inanimate, He created the sun, to be in the natural world as a father, the earth being as a mother. For the sun is as a common father, and the earth as a common mother, from whose marriage exists all the vegetation that adorns the surface of our planet, 443. The sun of the world with all its essence which is heat and light is perceived to flow into every tree and flower, and into every stone common as well as precious, every object taking its portion from this common influx, 513.
SUN (THE) OF THE SPIRITUAL WORLD. The Sun from which all spiritual things flow forth, is pure love from Jehovah God, Who is in the midst of it, 123, 127. The Divine itself which immediately encompasses the Lord makes the Sun of the spiritual world, 858. It is the circle most closely encompassing the Lord, emanating from His Divine Love, and at the same time from His Divine Wisdom, 514. The Sun is of the substance which has gone forth from Him, the essence of which is love, 55. God first made His infinity finite, by substances emitted from Himself, from which existed His proximate encompassing sphere, which makes the Sun of the spiritual world, 56, 122–124. From the Sun of the spiritual world proceeds heat which in its essence is love, and light

which in its essence is wisdom, 70, 102, 121, 508, 876. Out of the Sun of the spiritual world, by means of its heat and light, the universe was created, 55. The two things which proceed from the Sun of the spiritual world, and thence all the things which exist there by means of them are substantial, and are called spiritual, 121. The heat and light from the Sun of the spiritual world have life in them; their life is from the Lord, Who is in the midst of that Sun, 508. From the Sun of heaven the Divine love proceeds as heat and the Divine wisdom as light; these two flow into human minds and vivify them according to the quality of the form, each form taking from the common influx what is necessary for itself, 513, 514, 857, 876. They flow into all and every thing of the universe, and affect them most interiorly, 70. God is omnipresent from the firsts and the lasts of His order, by means of the heat and light from the Sun of the spiritual world, in the midst of which He is: by means of this Sun order was made, and from it He sends forth heat and light, which pervade the universe from the firsts to the lasts of it, and produce life, 102. The Sun of the spiritual world does not appear to rise and set, nor to be borne along, but it remains stationary in the east, in the middle degree between the zenith and the horizon, 47. The Sun of the spiritual world is distant from the angels as the sun of the natural world is from men; if God, Who is in the midst of that Sun, were to come near to the angels, they would perish as men would if the sun of the world were to come near to them, 919, 858, 523, 1092.

SUPPERS which are diversions of charity are among those only who are in mutual love from similar faith, 612. With Christians of the primitive church, suppers signified consociations and conjunction; for evening, when they took place, signified this state, 613. See FEASTS.

SUPPLICATION. There are two duties incumbent on man, Supplication and Confession. The Supplication will be that the Lord may be merciful, may give power to resist the evils of which man has repented, and supply inclination and affection for doing good, 755.

SUPRA-LAPSARIANS. 113, 304, 686.

SWAMMERDAM, 792.

SWEDENBORG. It pleased the Lord to open the sight of his spirit and so intromit him into the spiritual world, 1032, 1105. It was granted him to be together with angels and spirits in their world with them, 1037, 1105. It was given him by the Lord to see wonderful things in the heavens and below the heavens, and, as commanded, he relates what has been seen, 312; who could have known such things, had not the Lord opened the sight of some one? 446. He has conversed, in the spiritual world, with apostles, deceased popes, emperors, and kings; with the founders of the present church, Luther, Calvin, and Melancthon; and with others from countries widely separated, 103; with all his relations and friends, and likewise kings and dukes, also with learned men, who have met their fate, and this now continually for twenty-seven years, 412, 1032, 1105. He could become present to those who are in other planets of this system, and also to those who are in the planets of other solar systems, 103. He was at the same time in the natural world and in the spiritual world, 407, 1105. It was often given him to see in societies the spirits of persons still living, some in angelic societies and some in infernal; and to converse with them for several days, 24. He rambled through various places in the spiritual world, for the purpose of observing the representations of heavenly things, which are there exhibited in many places, 402. He was in the state in which the prophets were when they saw such things as exist in the spiritual world; with this difference, that he was in the spirit and at the same time in the body, and only sometimes out of the body, 260. After Swedenborg returned from the state of the spirit into the state of the body, he wrote out the things which were seen and heard, 840. The Lord disclosed to him the spiritual sense of His Word in which Divine truth is in its light, 1041. The Lord had prepared him for this office from earliest youth, 1104. Swedenborg from his infancy, had not been able to admit into his mind any other idea than that of *one* God, 27. He had meditated about the creation for a long time, but to no purpose, before he was admitted by the Lord into the spiritual world, 122. The state in which he was, while thinking what God was from eternity; what He did before the world was created, 51, 411. As Swedenborg had often thought, and from knowledge and then from perception and at last from interior light, had acknowledged, that man has very little wisdom, it was granted him to see the Temple of Wisdom in the spiritual world, 554. He was suddenly seized with a disease almost deadly; a pestilential smoke was let-in on him from the Jerusalem which is called Sodom and Egypt (Apoc. xi. 8); he lay in his bed three days and a half. This happened to him while the eleventh chapter of the Apocalypse was explained, 764. While he read the Word through from the first chapter of Isaiah to the last of Malachi, and the Psalms

of David, and kept his thought on their spiritual sense, it was given him to perceive clearly that every verse communicated with some society in heaven, 398, 365 The twelve apostles were sent to him by the Lord, while he was writing on the subject of faith in the Lord God the Saviour, 484. The angels said that they had not before known the differences between the spiritual and the natural, because there had not before been given the means of comparison, with any man who was in both worlds at the same time; and the differences cannot be known without comparison and relation, 410; see also 407, 408. He testifies that the Lord manifested Himself before him; likewise from the first day of that call he has not received any thing which pertains to the doctrines of the New Church from any angel, but from the Lord alone while he read the Word, 1041. He asserts in truth that the *Relations* annexed to the chapters are not inventions, but were truly seen and heard; not in any state of the sleeping mind, but in a state of full wakefulness, 1105. It was enjoined on him by the Lord to make public various things from what he had seen and heard, both concerning *Heaven and Hell*, and concerning the *Last Judgment*, and also to explain the *Apocalypse*, 1032. He says, speaking of how the Lord reduced all things, both in heaven and in hell, into order, "I have seen and do see every day the Divine omnipotence of the Lord in this thing," 209. Swedenborg's natural thought concerning the trinity of persons and their unity, and concerning the birth of a Son of God from eternity, was from the doctrine of faith in the church which has its name from Athanasius, 43.

SWORD (THE) vibrating in the cherub's hand signified that the sense of the letter of the Word can be turned hither and thither provided this be done in application to some truth, 725.

SYMPATHY AND SYMPATHETIC. All conjunction is from no other source than the reciprocal accession of one to another, while they both will one thing; thence is effected something sympathetic, 160. Sympathies derive their origin from no other source than the sphere of Divine Love, which pervades the universe, 76. In the spiritual world there exhales from every one the sphere of his love, which spreads itself round about, and affects, and causes sympathies and antipathies, 460. See *Antipathies*.

SYNOD OF DORT. Predestination was there firmly established, 686, 1020. See *Predestination*.

SYNONYMES. There are in the Word two expressions which appear as synonymous, when yet they are not so; for one is predicated of good, and in the opposite sense of evil, but the other is predicated of truth, and in the opposite sense of falsity, 378.

SYSTEM (THEOLOGICAL). The whole system of the theology of the present day is dependent on the imputation of the merit of Christ, 845.

TABERNACLE (THE) built by Moses in the wilderness represented heaven and the church, 353. The holiness of this whole tabernacle was from nothing else than the law which was in the ark, 420. By the temple was represented the heaven in which the spiritual angels are, and by the tabernacle, the heaven where the heavenly angels are, 354, 312. See *Temple*.

TABLE (THE) upon which was the shewbread, represented and thence signified the inmost of heaven and the church, 353.

TABLES OF THE LAW. There were two tables, one for God and the other for man, 423, 424, 633. In the hand of Moses the two tables of the law made one, on the right side of which was written what is written concerning God and on the left side what is concerning men, 633; this was done in order that the tables so united should represent the conjunction of God with men, and the reciprocal conjunction of men with God, 633. See *Decalogue*, *Commandments*.

TARES (Matt. xiii. 24–30, 39, 40) mean the falsities and evils of the former church, 1047.

TARTARUS, 34.

TARTARY. That ancient Word which was in Asia before the Israelitish Word is still preserved there among the people who live in Great Tartary, 405, 395. Situation of the people of Great Tartary in the spiritual world, 406. See *Ancient Word*.

TEACH. The Lord teaches every one by the Word, and He teaches him from the cognitions which are with the man, and does not infuse new ones immediately, 341.

TEACHER. To call any one teacher is lawful in a natural sense, but not in a spiritual sense, 360. In the spiritual world children are instructed by teachers, 832–835.

TEETH. Reasoning from the fallacies of the senses corresponds to the teeth, 587. Gnashing of teeth is collision of falsities with each other, and also of the false and the true, 587.

TEMPLE (A) is called holy not from itself but from the Divine that is there taught, 875. A temple is to be consecrated, 213. How man becomes a temple of God, 531. By the temple at Jerusalem was represented heaven and the church; but

especially the heaven where the spiritual angels are, 354. See *Tabernacle.* The Divine Human of the Lord was signified by the temple at Jerusalem in the highest sense, 354. The interiors of the temple represented the interiors of heaven and the church; its exteriors represented and signified the exteriors of heaven and the church, 354. By temple (Matt. xxiv. 2) is meant not only the temple at Jerusalem, but also the church, 292. Temple in heaven, 1012. Temples in the world of spirits, 221–224. Description of a magnificent temple signifying the New Church, 725.

TEMPTATION is the conflict of the spirit and the flesh; and this, when it is spiritual, draws from the spring of conscience, but if it is natural merely, it originates from diseases, 894, 895. With the regenerate there springs up dissension between the new will which is above, and the old will which is below; after this dissension of the wills, a combat arises which is what is called spiritual temptation; but this temptation or combat does not take place between goods and evils, but between the truths of good and the falsities of evil; why, 802. Man has not a sense of combat except as in himself, and as remorse of conscience; nevertheless it is the Lord and the devil that fight in man, and they fight for dominion over him, or as to who shall possess him, 803. Man is to fight wholly as of himself, for he has free-will to act for the Lord, and also to act for the devil: he is for the Lord if he abides in truths from good, and for the devil if he abides in falsities from evil, 803. No one has been admitted into any spiritual temptation in all the ages reckoned from that when the Nicene Council introduced the faith of three Gods; for if any one had been admitted, he would have succumbed immediately, 804. A conjunction of heaven and the world is effected with man by means of temptation, 804. In temptations man to appearance is left to himself alone, although he has not been left, for God is then most really present in man's inmosts, and supports him; wherefore, when any one conquers in temptation he is most intimately conjoined with God, 213. The passion of the cross was the last temptation which the Lord underwent in the world; and He then was most intimately united to God His Father, 213.

TEN signifies all, 424.

TERMINUS, 484.

TESTAMENT. What makes the distinction between the Old Testament and the New is that in so many places in the New the Lord taught brotherly love, that is charity, 594.

TESTIMONY. Why the decalogue is called the testimony, 423, 453, 633. In the Word testimony signifies the confirmation and witnessing of the articles of the covenant, 423. Covenant signifies conjunction, and testimony signifies life according to the compact, 633. By the testimony of Jesus (Apoc. xix. 10) is meant confession from faith in Him, 251. In the heavenly sense to bear witness means to speak the truth, and testimony means the truth itself, 453. To bear false witness; see *Commandments.*

THEFT OR STEALING. The commandment not to steal extends itself to all imposture, illegitimate gain, usury, and exaction; and also to fraudulent practices in paying duties and taxes, and in discharging debts, 450. What theft signifies in the spiritual and the heavenly senses; see *Commandments.*

THEMIS, 265.

THEOLOGICAL. With those who love truth because it is truth, theological things rise up even into the highest region of the mind; moral, political and scientific things place themselves beneath, 309, 680. With others theological things in the mind are put below scientific, political, and civil-moral things; they speak from these in temples and in companies, when, nevertheless, as soon as they are in freedom, which is the case at home, they laugh at those things which they have preached in public, saying in heart that theological things are specious snares for catching doves, 249.

THEOLOGY. Without truths there is no theology; and where there is not this there is no church, 822, 824. The acknowledgment of God from cognition of Him is the very essence and soul of all things in universal theology, 6. From the idea prevailing at the present day concerning God and concerning redemption, all theology has from spiritual become in the lowest degree natural, 220. The imputative faith of the merit of Christ is the head of the theology of the present day, 861, 300; if this head or pillar were removed all would fall asunder, 861. See *Imputation.*

THIEVES. They who confirm falsities of every kind, regarding truths as of no moment, and who discharge the offices of the priesthood only for the sake of gain and to attain honor, are spiritual thieves, 452, 450.

THINK (To) spiritually is to think without time and space, and to think naturally is to think with time and space, 411. To think without understanding is like seeing without the eye, 283. Man thinks wholly as of himself, when yet he thinks from God, 724.

THORAX. See *Chest.*

THORNS AND THISTLES (Gen. iii. 5, 18) mean all evil and the falsity from it, 699.

THOUGHT comes from perception, and perception from affection, 363, 552. There is not the least thought but from the influent enjoyment of the will. 776. Thought is so far the man, in quantity and quality, as it adjoins to itself the will, 494. Every thought of the understanding is in space without space, and in time without time, 103. The thought of the understanding ought to lead the love of man's will, 271. Where there is no thought there is no idea, 476. There are two states of thought in man. an external and an internal; these states make one with the good but not with the wicked, 1073. Man's thought is twofold, external and internal, 179. A man can speak from internal thought and at the same time from external thought, and he can speak from external thought and not from the internal, yes, contrary to the internal, 179 Interior thought is called perception, 808 Man can in a moment or two think and conclude what he cannot by the lower thought express in a brief hour, 808. Thought from confirmed appearance is fallacy, 650. Thought is the seat of purification and excretion of the evils resident in man from his parents; wherefore if the evils that a man thinks of, were imputed, reformation and regeneration could not be effected, 874. Spiritual thoughts are thoughts of thoughts, and by them are expressed the qualities of qualities, and the affections of affections; consequently spiritual thoughts are the beginnings and the origins of natural thoughts, 409. See *Idea*.

THREE means what is complete and perfect, and also all at once, 344, 555. This number is used where a work finished and perfect is treated of, 345.

THUMMIM. See *Urim and Thummim*.

THUNDER. The flashing of the light as of lightning and the rolling of the air as of thunder were correspondences and thence appearances of the contest and collision of arguments, on one side in favor of God, and on the other in favor of nature, 125.

TIGERS. Diabolical love causes its lusts to appear in the distance in hell like various species of wild beasts, some like tigers, 77.

TIME. See *Space and Time*. Times in the spiritual world are not distinguished into days, weeks. months, and years, because the Sun there does not appear to rise and set, nor to be borne along, but it remains stationary, 47. See *Sun* (*spiritual*). Times were introduced into the natural world by the rotation of the earth about its axis, 46. God is in space without space, and in time without time, 49.

TO-DAY (Psalm ii. 7) signifies not from eternity, but in time, 162.

TORTOISES represent those of the clergy who altogether separate faith from charity and its good works, 654.

TOWER. By the tower built in the land of Shinar is meant an inroad of the hells upon the heavens, 205

TRANSCRIPTION. To imputation, application, and ascription, only add *transcription*, and you will be a vicarious pope, 857.

TRANSFIGURATION. The Lord when transfigured before Peter, James, and John, represented the Word, 355. The three disciples were then in the spirit, 261. What the Lord was, as the Word in ultimates, He showed to the disciples when He was transfigured. 389.

TREE. A tree signifies man, 87, 667. The tree as to its seed corresponds to the will with man; in the branches, branchlets, and leaves, the tree corresponds to the understanding in man; in bearing blossoms, and yielding fruit the tree corresponds to good works with man, 530. All things which belong to a tree correspond to truths, and the fruit to good, 168. The state of man is like the state of a tree, 72, 168, 530, 791. The *Tree of Life* signifies man living from God, 87; the Lord in man and man in the Lord, 666; also that intelligence and wisdom are from God, 887. To eat from the tree of life signifies the reception of eternal life, 89. By the way of the tree of life is signified entrance to the Lord, which men have through the truths of the spiritual sense of the Word, 387. By the tree of the knowledge of good and evil is signified the man believing that he lives from himself, and not from God, 87. The tree of the knowledge of good and evil means man not in the Lord but in his proprium, 666; it signifies the belief that intelligence and wisdom were from man, 887. Eating of the tree of the knowledge of good and evil means the appropriation of evil, 666; it also signifies the reception of damnation, 88. Those who speak falsities from deceit or design, and utter them in a tone imitative of spiritual affection, and especially if they mingle with them truths from the Word which they thus falsify, were called by the ancients serpents of the tree of the knowledge of good and evil, 454; also they who reasoned from sensual things only, and against the genuine truths of the Word, and thus of the church, 587, 763. Those two trees, one for life and the other for death, represented man's free-will in spiritual things, 668, 690.

TRIARCHY. The Trinity which the present Christian church has embraced, can be conceived by human minds only as a triarchy, 288.

TRINE. In every complete thing there is a trine, which is called the *first*, the

mediate, and the *ultimate*; also *end*, *cause*, and *effect*, 344, 555. There are three things which as one flow from the Lord into our souls; these three as one, or this trine, are love, wisdom, and use, 1003.

TRINITY. There is a Divine Trinity which is the Father, Son, and Holy Spirit, 281, 282 These three, the Father, Son, and Holy Spirit, are the three essentials of one God, which make one, as the soul, body, and operation in man, 284, 285, 290. A Divine Trinity is in the Lord God Jesus Christ, 3, 152, 240, 287, 319, 1013, 1050. The Father in Him is the Divine, the Son the Divine Human, the Holy Spirit the proceeding Divine, 152, 316. The three essentials, which are called the Father, the Son, and the Holy Spirit, in the Lord are one, 241, 284. The Divine Trinity is in the Lord God the Saviour Jesus Christ, as the soul, body, and proceeding operation are in man, 6. Before the world was created, there was not this Trinity; but after the world was created, when God became incarnate, it was provided and made; and then in the Lord God, the Redeemer and Saviour Jesus Christ, 286. A trinity of Divine persons from eternity, or before the world was created, is, in the ideas of thought, a trinity of Gods; and this cannot be abolished by the oral confession of one God, 288, 290. From the division of the Divine Trinity into three persons, a sort of frenzy has gone forth into the whole of theology, and thus into the church, 5, 37, 243, 291. A trinity of persons involves the idea of three Gods, 29, 285, 287, 288, 290, 291, 304. The truth is that the division of God, or of the Divine essence, into three persons, each of whom by himself, or singly, is God, leads to the denial of God, 25. A trinity of persons was unknown in the Apostolic church; but was first broached by the Nicene council, and from that was introduced into the Roman Catholic church, and from this into the churches that were separated from it, 291, 292, 293. From the Nicene trinity and the Athanasian together, a faith arose which perverted the whole Christian church, 295, 296, 297. The council of Nice introduced the dogma of three Divine persons from eternity, because they did not rightly search the Word, and therefore they found no other refuge from the Arians. That they afterward combined into one God those three persons, each one of whom is God by himself, was from a fear that they should be regarded as guilty of a belief in three Gods, and reproached for it by every rational religious person, 850. Human reason is at this day bound in relation to the Divine Trinity, like a man manacled and fettered in prison; when yet the Divine Trinity in the minds of men of the church ought to shine like a lamp, since God, in His Trinity, and in the Unity of it, is All in all the sanctities of heaven and the church, 286. There is no other way to understand the Divine Trinity, than for man to go to the Lord God the Saviour and read the Word under His auspices, 282. The Divine Trinity is like a pearl of the greatest value; but, when divided into persons, it is like a pearl divided into three parts, which, consequently, is utterly and manifestly ruined, 305. From a trinity of persons, each one of whom singly is God, have existed many discordant and heterogeneous ideas about God, which are hallucinations and abortions, 303, 304. They who confirm themselves in the error that three Divine persons have actually existed from eternity, become more and more natural and corporeal, and then cannot interiorly comprehend any Divine truth, 431.

TRIPERSONATE, 221.

TRIPLICITY. In every created thing there is triplicity, 249.

TRUE (THE), OR TRUTH (*Verum*). All that which proceeds from wisdom is called truth, 67. Truth is supposed to be only a word spoken by some one in authority, which ought therefore to be done; consequently, to be like mere breath from the mouth, or sound in the ear, when yet truth and good are the first principles of all things in both worlds, the spiritual and the natural; and by means of them the universe was created, and by means of them the universe is preserved, 356, 357. See *Truth* (*veritas*). That truth which in itself is truth cannot be recognized and acknowledged by a merely natural man, nor can it be given him by God because it falls into the inverse and becomes falsity, 1015. The understanding is the receptacle and habitation of truth, 147. There is no truth which does not derive its quality from the bosom of good, 280. Truth without good is not truth in spirit, and good without truth is not good in spirit; and so the one makes the other, 649. The truths which will be of faith flow-in by hearing, and so are implanted in the mind; but man by these truths is only disposed for receiving the influx from God through the soul, 9. When the church or the man of the church is in truths, then the Lord flows into his truths with good, and vivifies them, 377. Truths send out light from themselves; for the Sun from which the lights of truths flow forth is the Lord in the spiritual world, 824, 822. No one is in truths but he who goes to the Lord immediately, 804. Without truths there is no cognition of the Lord; also there is not faith, and so there is not charity;

consequently without truths there is no theology; and where there is not this, there is no church, 822. The truths of the sense of the letter of the Word, are in part not naked truths, but are appearances of truth, 347. Truths applied to confirm false doctrines become truths falsified, 274–280. Truths are not only covered over by falsities, but they are also obliterated and rejected, 374. See *Good and Truth*, *Divine Good and Divine Truth*.

TRUST. Love is not love without trust, 973.

TRUTH (*Veritas*) The truth of wisdom in heaven is light, 549. Every truth in the Word and from the Word gives light, 496. Truth shining is faith in essence, 500. Truths open the understanding, 726. The Lord's words are truths, 496, 493. Truths are to be taken from the Word, 493. The several truths of the Word are so many mirrors of the Lord, 727. Truths teach not only that man ought to believe, but also in whom he ought to believe, and what he ought to believe, 493. When man learns truths from the Word, he comes into communion and consociation with the angels more than he knows, 493. Truths do not actually live until they are in deeds. Truths abstracted from deeds are of the thought only, 494. The essentials of faith are truths, 494. Truth cannot be broken up, or cut in halves so that one part of it may look to the left and another to the right, and still remain its own truth, 537. An abundance of truths, coherent as if bundled together, exalts and perfects faith, 496–500. The innumerable truths of faith make as it were one body, 537. The truths of faith, however numerous they are, and however diverse they appear, make one from the Lord, 501. The truths of faith not only illuminate charity, but they also qualify it, and moreover nourish it, 535. He who goes to the Lord and worships Him alone, comes into the power of recognizing all truths, 502. Every man whose soul desires it can see the truths of the Word in light, 826. See *True*, *Truth* (*verum*).

TURBAN. In the spiritual world certain ones who were not intelligent wore turbans, because they were bald, 120. See *Baldness*.

TURTLES. See *Tortoises*.

TWELVE signifies all the things of truth from good, 351, 352.

TYRE AND SIDON signify the cognitions of good and truth, 334. Tyre signifies the church as to cognitions of truth and good, by which is wisdom, 666, 353, 388. The king of Tyre signifies the Word, where and whence the cognitions of truth and good are, 388.

TZIIM, 77, 220.

ULTIMATE. In every thing Divine there is a first, a mediate, and an ultimate, 343. The ultimate is the container, the basis, and the support, 344. The ultimate of the understanding is what belongs to natural knowledge, the ultimate of the will is sensual enjoyment, 763.

UNANIMITY, because it is the agreement of several, and at the same time of each one from himself and by himself, does not accord with the unity of God, but with a plurality, 41.

UNDERSTANDING. From the light of the spiritual Sun man has understanding and wisdom, 66. The understanding is one of the two universals of every man's life; it is the receptacle and abode of his intelligence, 1040. The understanding is the receptacle of wisdom and of faith, 66, 511. There is in man a higher and a lower understanding, 1078. The faith of God enters into man through a prior way, but cognitions concerning God enter through a posterior way; and there is a meeting of the influxes in the midst of the understanding; and natural faith, which is only persuasion, there becomes spiritual; wherefore the human understanding is as a refining vessel, in which the change is effected, 14. From spiritual freedom, man has a perception of what is good and true, just and right, in civil matters, which perception is understanding itself in its essence, 680. The understanding has no authority over the will, 383. The understanding is subject to the will; for it merely teaches and shows what is to be done from the will, 399. The understanding can be elevated above the lusts of the will, and not only see but also moderate them, 781. Man can rise as to the understanding almost into the light in which the angels of heaven are, 807. The church is such with man as his understanding of the Word is, 372–376. The understanding closed by religion is as blind as a mole, 835.

UNION, UNITION. No union or conjunction between two is given, unless in turn they accede one to the other, 160. The union of the Father and the Son in the Lord was effected by the acts of redemption, 158. This union is glorification, 158, 165. It is like that of the soul and the body, 159. The unition of the Human of the Lord with the Divine of His Father was done successively, and was fully completed by the passion of the cross, 212, 214.

UNITY OF GOD, 6–25. It is most interiorly inscribed on the mind of every man, since it is in the midst of all the things which flow into the soul of man from God, 38. By the division of the unity of God, true faith is broken in pieces, 539. Every thing which is divided, unless it depend upon one, would of itself fall to pieces, 12.

UNIVERSAL. The single parts all taken together are called a universal, as particulars taken together are called a general, 99. A universal together with all its several parts is a work cohering as one, so that one part cannot be touched and affected without some sense of it being communicated to all the rest, 99. He who knows universals can afterward comprehend the particulars severally, 876. All single particulars depend on universals, as contents on their containers, 960. See *Singulars*. The universals of the world are perpetual types of the infinity of God the Creator, 55. The universals of heaven are these three loves, — the love of ruling from the love of use, the love of possessing the goods of the world from the love of performing uses by means of them, and love truly conjugial, 876. The universals of hell are these three loves, — the love of ruling from the love of self, the love of possessing others' goods from the love of the world, and scortatory love, 876. The essentials of the church are three, namely, God, charity, and faith; and all things in the church have relation to those three as their universals, 960, 959, 967. The faith of the New Heaven and the New Church, in the universal form, and in the particular form, 1, 2.

UNIVERSAL LOVES. There are three universal loves, the love of heaven, the love of the world, and the love of self, 572, 588. These are the fundamental loves of all, 572. They are in every man from creation, and therefore from birth, and when they are rightly subordinated they perfect him, and when not rightly subordinated they pervert him, 573, 588. They are rightly subordinated when the love of heaven makes the head, the love of the world the breast and the abdomen, and the love of self the feet and their soles, 573, 588, 591, 722.

UNIVERSE. By the universe are meant both worlds, the spiritual and the natural, 124. No one can obtain for himself a just idea concerning the creation of the universe, unless some universal cognitions, previously acquired, put the understanding into a state of perception, 120. This creation described in five Relations, 122–138. God did not create the universe out of nothing; He created it from the Divine love by the Divine wisdom, 124. The universe was created by God that uses might exist; also, the universe may be called a theatre of uses, 106. God created the universe by the Divine truth; and all the laws of order, by which He preserves the universe, are truths, 148, 357. The universe is like a stage, upon which are continually exhibited testimonies that there is a God, and that He is one, 14. Unless God were one, the universe could not have been created and preserved, 20. The universe is the work of God, and the habitation of His love and wisdom, 22. The universe is a work cohering from firsts to lasts, because it is a work comprising ends, causes, and effects, in an indissoluble connection, 78. God from Himself introduced order into the universe, and also into all and every part of it, 93. The things in the universe were all and each created into their orders, 93. All things in the universe that are in Divine order have relation to good and truth, 573. See *Creatable*, *Creation*, *Sun*.

URIM AND THUMMIM represented the resplendence of Divine truth from Divine good in ultimates; for Urim is shining fire, and Thummim is *resplendence* in angelic language, and *integrity* in the Hebrew, 352.

USE is to discharge the works of one's function faithfully, sincerely, and diligently, 1003. Whether it is said use or good, it is the same, 603. Good and use are one, 864. Use is actual love of the neighbor, 882. There is not a single thing in the universe, in which is not hidden a use, more or less remote, for man, 21. All heaven is nothing but a containant of use, from firsts to lasts, 882. Every angel is an angel according to use, 934. The kingdom of Christ is a kingdom of uses. 987. The universe may be called a theatre of uses, 106. To perform uses is to do goods; and according to the quantity and quality of the use in goods, so far in quantity and in quality the goods are goods, 603. There takes place a determination to uses, according to doctrinals as means, 531. There are three things which as one flow from the Lord into our souls; these three as one are love, wisdom, and use, 1003. Love and wisdom do not exist except ideally when only in the affection and thought of the mind; but they exist in use really, 1003, 106. The love of use, and consequent earnest application to use, holds the mind together, and prevents its dissipating itself, and wandering about, and drinking-in all the cupidities which flow-in through the senses from the body and from the world, 1003. Uses are the bonds of society; there are just as many of these bonds as there are good uses, and these are infinite in number, 1006. There are spiritual uses, which pertain to love to God and love toward the neighbor; there are moral and civil uses, which pertain to the love of the society and state in which a man is; there are natural uses, which pertain to the love of the world and its necessities; and there are bodily uses which pertain to the

love of self-preservation for the sake of higher uses, 1006. Every love regards uses as its end; the love of heaven regards spiritual uses, the love of the world natural uses which may be called civil, and the love of self corporeal uses which may also be called domestic, done for oneself and his own, 572, 573. Every man both good and bad performs uses; the uses are performed from the love of self or from the love of uses, 883. Every one who believes in the Lord and shuns evils as sins, performs uses from the Lord; but every one who does not believe in the Lord and does not shun evils as sins, performs uses from himself and for his own sake, 883. As far as uses are performed from the love of them, so far that love increases, and with it wisdom, 882. The three uses of Baptism, 906, 910, 912, 913.

VALLEYS signify the lowest things of the church, 334.

VARIATIONS. The form or recipient state induces variations, 516.

VARIETY exists in all things, and by means of varieties every quality, 1024. All variableness is in the subject in which God is, 516. The variety of regeneration is infinite like that of men's faces and their minds, 786. Variety of minds [*animi*] 1017. Variety of climates in the natural and spiritual worlds, 305.

VEGETABLES. In the vegetable kingdom every herb is cognized from its fruit and seed, in which its essence is innate, 247. In trees and in all other subjects of the vegetable kingdom, there are not two sexes, a masculine and a feminine, but every one of them is masculine; the earth alone, or the soil, is the common mother, thus as the woman, 791. The root is a kind of heart, the leaves are for lungs; the blossoms which precede the fruit are means for straining the sap, which is its blood, and of separating its grosser from its purer parts, and the fruit in which the seeds are perfected, may be compared to the testicle, 792. The vegetative soul, which governs inmostly in every particle of sap or its prolific essence, is from no other source than from the heat of the spiritual world; which heat, because it is from the spiritual Sun there, aspires to nothing but generation, 792. How animals and vegetables of every kind were produced by God, 128. See *Plants*.

VEGETATION. There can be no vegetation without light from the sun, 824. From the influx of the heavenly sphere into the natural world, exist the wonderful progressions of vegetation, from seed to fruit, and to new seed, 443. The distinctions between the processes of vegetation and those of human prolification, 791. See *Sphere*.

VEILS (THE) of the Tabernacle signified the ultimates of the Word, 354.

VENUS, 29, 265

VERSE. Every verse of the Word communicates with some society of heaven, 398, 366.

VERTUMNI, 127.

VESPASIAN, 38.

VICTORY. After victory in temptations God takes away grief from the soul, 213.

VIEW. See *Vision*.

VINE (THE) signifies the spiritual good and truth of the church, 333; it signifies truth from the good of love, 338. The fruit of the vine (Matt. xxvi. 29) signifies the truth of the New Church and of heaven, 958.

VIRGINS signify affections for truth, 338; also the church, 1010. They who merely understand and talk about truths and goods are like the foolish virgins who had lamps but no oil (Matt. xxv. 1–12); while they who not only understand and talk about them but also will and do them, are the wise virgins who were admitted to the wedding, 965.

VIRTUE. The Divine Virtue and Operation are meant by the Holy Spirit, 244, 247. Virtues which the Lord operates in those who believe in Him, and who accommodate and dispose themselves for His reception and abode, 244. Moral virtues, 622, 1005. See *Power*.

VISCERA, 256. See *Series*, *Society*.

VISIBLE. VIEW. It pleased Jehovah God to descend and assume the Human, and thus exhibit Himself to view, and to evince that God is not a thing of reasoning, but the Itself, 266. Jehovah God by His Human sent Himself into the world, and made Himself visible to the eyes of men and thus accessible, 317, 266, 754, 864, 1050. The New Church will worship one visible God, in Whom is the invisible, like the soul in the body, 1050.

VISION. Wherein consisted the state called in the Word, *Vision of God*, 260. Preposterous vision, 1094. They who are in posterior vision, and not in any prior sight, 472.

VIVIFICATION is operated by the Lord in those who believe in Him, and who accommodate and dispose themselves for His reception and abode, 244.

VOWEL. A vowel, which serves for tone, signifies something of affection or love, 32. In the third heaven the angels cannot utter the vowels *i* and *e*, but instead of them *y* and *eu*; the vowels *a*, *o*, and *u* are in use with them, because they have a full sound, 403.

WAKEFULNESS. In the Word, spiritual life is compared to wakefulness, 810. See *Sleep*.

WARS (THE) of Jehovah mean the com-

bats of the Lord with the hells, and His victories over them, when He should come into the world, 394. *The Wars of Jehovah* was the name of one of the books of the ancient Word, 404.

WASHING (SPIRITUAL) is purification from evils and falsities, thus regeneration, 899. Among the children of Israel natural washings represented and signified this purification, 900, 901.

WATER, in the Word, signifies truth in the natural or external man, 246, 780. By living water, is signified the truth of the Word, 322. Waters in the spiritual world are correspondences, 766

WAY. By the way of the tree of life is signified entrance to the Lord, which men have through the truths of the spiritual sense of the Word, 387. Ways in the spiritual world, 830. A paved way in the north, through which all pass who depart from the natural world, 267, 268.

WEDDING in the Word signifies the marriage of the Lord with heaven and the church, by the good of love and the truth of faith, 332. The wedding garment (Matt. xxii. 11–13) is faith in the Lord as the Son of God, the God of heaven and earth, and one with the Father, 543. Weddings in heaven, 1007, 1008, 1009. See *Marriage*.

WELL (TO DO). Good works are to do well from willing well, 529.

WEST. In the spiritual world in the west dwell those who are in evil, 675.

WHEAT (Matt. xiii. 24–30) means the truths and goods of the new church, 1047.

WHOREDOM signifies the falsification of the understanding of the Word, that is, of its genuine truth, 375.

WICKED OR BAD. The wicked obstruct the way and shut the door, that God may not enter into the lower regions of their mind, 516.

WIDOWS in the Word mean those who are without truths and still desire them, 609.

WIFE, in the spiritual sense of the Word, signifies the truth of faith, 535. The wife of the Lamb is the New Church and not the former church, 443. A chaste wife signifies the conjunction of good and truth, 403.

WILL. Will, viewed in itself, is nothing but the affection of some love, 775. Will or endeavor is in itself act, because it is a continual effort to act, which becomes an act in externals when the conclusion is reached, 556. The intentions of the will are to be examined because the love has its seat in the will, 749. Man's will is twofold, interior and exterior, or of the internal and of the external man, 693. Whatever proceeds from the love of the internal will is man's life's enjoyment; and because the same is the *esse* of his life it is also his proprium, 694. The will of the internal natural man inclines to evils of every kind; and the thought from it inclines to falsities, also of every kind, 799. Thought is not imputed to any one, but will, 872, 873, 874. The will is the *esse* or the essence of man's life; the understanding is the *existere* or the existence therefrom; and as an essence is nothing unless in some form, so the will is nothing unless in the understanding, 873. In the spiritual world no one can do any thing contrary to his own will; why, 95. How the bodily will is formed by man, 799. The Lord's will is the exercise of charity according to the truths of faith, 971.

WILL AND UNDERSTANDING. The will with man is the very *esse* of his life, but the understanding is the *existere* of life therefrom, 575. The will and the understanding are the two essentials and universals by which human minds exist and subsist, 66. When the will and understanding are one they are called the mind, 574. The will is the receptacle and habitation of love, and the understanding of wisdom, 66, 392, 960, 1040; also the will is the receptacle of Divine good and the understanding of Divine truth, 357, 511, 575, 873, 960, 1040. In the *cerebellum* dwells the love of the will, and in the *cerebrum* the thought of the understanding, 271. The will is the very house in which man dwells, and the understanding is the hall through which he goes out and comes in, 750. All things in man refer themselves to the understanding and the will, 357, 575. The will and the understanding make man's spirit; for in them reside his wisdom and intelligence, also his love and charity, and in general his life, 575. The understanding is where the germination of the intelligence and wisdom, and the will is where their fructification takes place, 53. The will forms itself in the understanding, and so goes forth into the light, 873. The will moves the understanding to think, 776. It is the part of the understanding to think, and of the will to do, 252, 399. The will is the man himself, and it disposes the understanding at its pleasure 383, 874. The understanding merely teaches and shows what is to be done from the will, 399, 494, 873, 874. The will searches the understanding for the means and modes of arriving at its ends which are effects, and in the understanding it places itself in the light, 530. The will and the understanding make one when the man forms his understanding from genuine truths, which is done to appearances as by himself, and when his will is filled with the good of love, which is done by the Lord, 377. There is no solitary will, and therefore it does

not produce any thing; nor is there a solitary understanding, nor does it produce any thing; but all production is effected by both together, and is effected by the understanding from the will, 534. If the will and understanding become separated, the understanding becomes nothing, and presently the will likewise, 518. The will of man is his proprium, and this from nativity is evil, and thence there is falsity in the understanding, 399, 799, 816, 873, 874. Since man's will is itself evil from birth, and as the understanding teaches what good and evil are, it follows that he must be reformed by means of the understanding, 794. If the will were not held in check by means of the understanding, man left to the freedom of his will would rush into abominations, 795. Unless the understanding could have been perfected separately, and the will by means of it, man would not be man but a beast, 795. In the state of reformation the understanding acts the first part and the will the second; in the state of regeneration the will acts the first and the understanding the second, 167. The regenerate man has a new will and a new understanding, 438, 806–810, 874. Man is in quality such as his will is, and not such as his understanding is, inasmuch as the will easily carries over the understanding to its side and enslaves it, 724. The understanding in every man is capable of elevation according to cognitions, but not the will except by a life according to the truths of the church and of reason, 724. Freedom resides in man's will and understanding, 698. Whatever man does from freedom of will according to the reason of the understanding, is permanent, 651. Properties of the will and understanding, 873. The will without understanding is like the eye without sight; and the two without action are like a mind without a body, 555.

Wine signifies Divine truth, 955, 957.

Wisdom. See *Love and Wisdom; Divine Love and Divine Wisdom.* Wisdom consists of nothing but truths; it is the complex of all truths, 67. It is genuine wisdom for a man to see from the light of heaven that what he knows, understands, and is wise in, is as little compared with what he does not know and understand and in which he is not wise, as a drop to the ocean, 554. Man is in wisdom concerning good and truth, from the Divine omniscience, so far as he lives according to Divine order, 107. Man cannot be interiorly in any truth of wisdom unless from God, because God has Omniscience, that is, infinite wisdom, 107. As far as the human mind is elevated to the higher degrees, so far it is elevated into wisdom, because so far into the light of heaven, 108, 763. Spiritual wisdom is the wisdom of wisdom, thus inexpressible by any wise man in the natural world, 409. The wisdom of the heavenly angels surpasses that of the spiritual angels almost as the wisdom of the spiritual angels surpasses the wisdom of men, 371, 409. Wisdom increases with the angels to eternity; and the wiser they become, the more clearly they see that wisdom is without end, 427. The Word of the Lord is a great deep of truths, from which is all angelic wisdom, 497. Wisdom is from no other source than Divine truths, analytically distributed into forms, by means of the light flowing-in from the Lord, 497. Unless the thought is raised above sensual things, man has little wisdom, 763. In every man of sound mind there is a faculty of receiving wisdom from the Lord, that is, of multiplying the truths from which it is to eternity, 963; there is this perpetual multiplication of truth and thence of wisdom, with the angels, and also with men who are becoming angels, 964. Man as first created was imbued with wisdom and its love, not for the sake of himself, but for the sake of its communication with others from himself, 1006. The seat of wisdom is in use, 1006. Where the good of love is, there wisdom dwells at the same time; but where there are truths, there no more of wisdom dwells than there is of the good of love at the same time, 371.

Wise Men. They who knew the correspondences of the Ancient Word, were called wise and intelligent, and afterwards diviners and Magi, 405, 336, 338. From what the wise men of ancient times inferred four ages of the world, 1024. Sophi in the spiritual world, 920–925. Sophi of ancient times in a society in heaven, 935.

Wolfius, 150, 476, 938.

Wolves. Diabolical love causes its lusts to appear in the distance in hell like various species of wild beasts, some like wolves, 77.

Wonderful Things, 341–343, 367, 371, 542, 544, 585, 751, 764–768, 1028, 1029.

Word. See *Sacred Scripture.* The Word is the Divine Truth itself, 145, 321–324; for it was dictated by Jehovah Himself, 145, 321. In it are Divine Wisdom and Divine Life, 323. It is the crown of revelations, 13. Because it passed through the heavens, even into the world, it became accommodated to the angels in heaven and also to men in the world, 145, 324, 326. God spake in the Word according to appearances, 227. The Word could not be written otherwise than by representatives, which are such things in the world as correspond to heavenly things and thence signify

them, 401. There is infinity in every part of the Word; that is, it contains innumerable things, which not even angels can exhaust, 427, 497. There is in the Word a spiritual sense in which Divine truth is in light, and a natural sense in which Divine truth is in shade, 145. In the Word there is a spiritual sense, hitherto unknown, 324. The spiritual sense is not that which shines forth from the sense of the letter of the Word when any one is studying and explaining the Word to confirm some dogma of the church; this sense may be called the literal and ecclesiastical sense of the Word; but if the spiritual sense does not appear in the sense of the letter it is inwardly in it, as the soul is in the body, 325. The Word by the spiritual sense communicates with the heavens, 325, 398. The spiritual sense is in each and every thing in the Word, 326, 327, 328. By correspondences the natural sense of the Word is turned into the spiritual in heaven, 947. The Word is written by mere correspondences, 325, 335. It is from the spiritual sense that the Word is divinely inspired, and holy in every word, 332, 1099. The style of the Word is such that holiness is in every sentence, and in every word, yes, in some places in the very letters, 323, 370. The Word conjoins man with the Lord and opens heaven, 323. The Word in its ultimate sense is natural, in its interior sense it is spiritual, and in its inmost sense it is heavenly, and in each one of these senses it is Divine, 326, 350, 427, 1038. The sense of the letter of the Word is the basis, the container, and the support of its spiritual and heavenly sense, 343, 344, 345. The Word without the sense of its letter would be like a palace without a foundation, that would vanish away, 345. By the sense of the letter of the Word, there is conjunction with the Lord, and consociation with the angels, 365–369, 395, 396, 398, 1099. The Word in the letter mentions only such things as are the externals, yes, such as are the most external things of worship, and spiritual things which are internal are meant by them, 609. Without doctrine the Word is not understood, 359, 360, 361. Doctrine is to be drawn from the sense of the letter of the Word, and to be confirmed by it, 362. The Word is in all the heavens, and angelic wisdom is from it, 369, 370. The Word in heaven is written in a spiritual style, which is wholly different from the natural style; as to the literal sense it is similar to our Word, while at the same time it corresponds to it; and thus they are one, 370, 371. The Word which is in our world is similar to the Word in heaven in this, that the simple understand it simply, and the wise, wisely; but this comes in another way, 371. A copy of the Word written by angels inspired by the Lord, is kept with every larger society in its sacred repository, 371. In the spiritual world the Word, in the shrines of the temples there, shines before the eyes of the angels like a great star, and sometimes like the sun; also from the bright radiance round about it, there appear as it were most beautiful rainbows, 341. If, in the spiritual world, any one who is in falsities looks at the Word as it lies in the holy place, thick darkness spreads before his eyes, and consequently the Word appears to him black, and sometimes as if covered over with soot, 342. The church is from the Word, and it is such with man as his understanding of the Word is, 372, 373. The man who does not read the Word under the Lord's auspices, but under the auspices of his own intelligence, believes himself to be a lynx, and to have more eyes than Argus, when yet he inwardly sees no truth whatever, but only what is false, 284. A man can violate the spiritual sense of the Word, if he has a knowledge of correspondences, and wishes by it to investigate the spiritual sense from his own intelligence, 341. The truths of faith and the goods of charity are the universals of the Word, 372. In every thing in the Word there is the marriage of the Lord and the church, and thence the marriage of good and truth; why, 376–382. There is everywhere in the Word a conjunction of charity and faith, 528. All truths which conduce to salvation are in the Word, 493. The Word is the covenant itself which the Lord made with man and man with the Lord; for the Lord descended as the Word, that is as Divine Truth, 976. The Word is the only medium by which man draws near to the Lord, and into which the Lord enters, 244. In the Word alone is spirit and life, 369. Without free-will in spiritual things, the Word would be of no use, 681. Many things in the sense of the letter of the Word are appearances of truth, in which genuine truths lie concealed, 384. The sense of the letter is a guard for the genuine truths which are concealed within, that they may not be injured, 387. The Lord in the World, fulfilled all things of the Word, and thereby became the Word, that is, the Divine truth, also in ultimates, 389–392. By means of the Word those also have light who are out of the church, and have not the Word, 395, 396, 397. It is enough that there be a church, where the Word is, although it consist of comparatively few, 395; still by the Word the Lord is present in the whole world, for by it heaven is con-

joined with the human race, 395. When the Word with the Jewish nation was wholly falsified and adulterated, and as it were made of no effect, then it pleased the Lord to descend from heaven, and to come as the Word, and to fulfil it, and thereby to restore and re-establish it, and again to give light to the inhabitants of the earth, 398. Lest the genuine understanding of the Word should perish, and thus the church, therefore it has pleased the Lord now to reveal the spiritual sense of the Word, 398. Now it is lawful to enter into the mysteries of the Word which have been heretofore shut up; for its several truths are so many mirrors of the Lord, 727. If there were not a Word, no one would have a knowledge of God, of heaven and hell, of the life after death, and still less of the Lord, 399, 400, 401. Wonderful things concerning the Word from its spiritual sense, 341. Inexpressible power of the Word, 356. There are in the Word two expressions which appear like repetitions of the same thing, and yet they are not one thing, but they become one thing by conjunction; there are also words, which, because they partake of both good and truth, are used by themselves, others not being joined with them, 378. It is not allowable to argue with those who have confirmed themselves in the opinion that without the Word man would be able to know the existence of God, from the Word, but from the natural light of reason 399.

Words. The Lord's words (John xv. 7) are truths, 496. In the Word every word is a container and support for spiritual and heavenly things, 359.

Work. Every Divine work is complete and perfect in the ultimate, 344. In every work that proceeds from man, there is the whole man such as he is as to the mind, or such as he is essentially, 528. Works are essentially of the will, formally of the understanding, and actually of the body, 530. Man ought to introduce himself into charity by good works, 111. Good works are to do well from willing well, 529, 604. Charity and works are distinct from each other like will and action, 529. Merely natural works, 972. The works of the law do not mean the works of the law of the decalogue, but the works of the Mosaic law for the Jews, 482, 716. See *Charity*, *Good Works*, *Merit*.

Work (To). God is continually working for the conjunction of love and wisdom in man; but man, unless he looks to God and believes in Him, continually works for their division, 72. See *Operate*.

Workman. A workman or an artist, if he does his work uprightly and honestly, is in the exercise of charity, 606.

World of spirits (The) is mediate between heaven and hell, 267, 412, 674, 773, 830. All the societies in the world of spirits, which are innumerable, are wonderfully arranged according to the natural affections, good and evil. The societies arranged according to natural good affections communicate with heaven, and the societies arranged according to evil affections communicate with hell, 412. Different states through which the novitiate spirits pass, before going either to heaven or to hell, 412. To those who are there, the world of spirits appears as a great orb, 674; into this interspace, from hell exhales evil in all abundance; and from heaven, on the other hand, good flows-in thither in all abundance, 674. Every man, from infancy to old age, is changing his locality or situation in the world of spirits, 674. In the East dwell those who are in good from the Lord; in the North dwell those who are in ignorance; in the South, those who are in intelligence; and in the West, those who are in evil, 675. All who are in that great interspace are, as to their interiors, conjoined either with angels of heaven or devils of hell, 675. Every man after death comes into the world of spirits, and then is altogether like himself, such as he was before; and at his entrance he cannot be restrained from conversing with deceased parents, brothers, relatives, and friends, 204. Since the last judgment which took place in the year 1757, the state of all, and therefore of the Papists, is so changed that they are not allowed to band themselves together as formerly and care is taken that they shall not form for themselves artificial heavens as formerly, 1079, 1080.

Worm. Procreation of worms, 670. Wonderful things about the silk-worm, 20, 474, 916, 1048.

Worship by sacrifices was known before the Word was given to the Israelitish nation through Moses and the prophets, 392. Worship before the Coming of the Lord consisted in types and figures which represented true worship in its just effigy, 173, 317, 335, 900, 903. Jehovah God made Himself visible and thus accessible in a human form to the ancients, but then through an angel; this form was representative of the Lord Who was to come, 317. The representative rites of the church, which were correspondences, in the course of time began to be turned into what was idolatrous, 337, 401. The two sacraments of Baptism and the Holy Supper, viewed in the spiritual sense, are the holiest things of worship, 898. The worship of saints is such an abomination in heaven that when it is merely heard of it excites horror, 1084. Worship of God in the heavens, 1012.

If a doctrine were put forth solely from rational light, would it not be that oneself should be worshipped? There can be no other worship from what is proper to man, not even the worship of the sun and moon, 401. The worship of the Papists in the spiritual world, 1081, 1084.
WRATH. Why it is said in the Apocalypse, *The wrath of the Lamb*, 858.
WRITING in heaven, 370, 403, 408. Writings in the spiritual world, 1056.

XENOPHON, 921.

Y. In the third heaven the angels can not utter *i*, but instead of it *y*, 403.
YEAR. Every year begins with spring, 1024. The last judgment took place in the spiritual world in the year 1757; see pp. 1033, 1058, 1079, 1096 In the year 1770 the twelve disciples were sent by the Lord into the whole spiritual world to preach the Gospel, 1054, 5, 172.
YOUTH. See *Adolescence*.

ZEAL viewed in itself is a violent heating of the natural man; if there is within it the love of truth, then it is like the sacred fire which flowed into the apostles; but if the love of falsity lies inwardly concealed, it is then like fire imprisoned in wood, which bursts forth and burns the house, 248. They who have genuine charity have a zeal for what is good; that zeal in the external man may seem like anger and flaming fire, but its flame is extinguished and it is quieted as soon as the adversary returns to reason, 594. With those who have no charity, zeal is anger and hatred; for from these their internal is heated and set on fire, 594. Disposition is from the affection of the love in the will; the enjoyment coming from this love disposes; if this is from the love of evil and thence of falsity, it excites a zeal which outwardly is stern, rough, burning, and flaming; and inwardly it is anger, rage, and unmercifulness: but if it be of good and thence of truth, it is outwardly mild, smooth, thundering, and flashing; and inwardly it is charity, grace, and mercy, 258. Zeal is excited in the breasts of enthusiasts, and also in those who are in extreme falsities of doctrine, 248.
ZION signifies the church, 666.
ZONES in the spiritual world, 305.